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A
COURSE OF STUDY,

PREPARATORY TO THE

Bar or the Senate;

TO WHICH IS ANNEXED

A MEMOIR

ON THE

PRIVATE OR DOMESTIC LIVES

OF THE

ROMANS.

no 1
BY GEO. WATTERSTON.
" "

WASHINGTON:

PRINTED AND PUBLISHED BY DAVIS AND FORCE, (FRANKLIN'S
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1823.

no. 1

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DISTRICT OF COLUMBIA, To wit :

BE IT REMEMBERED, that on the nineteenth day of December, in the year of our Lord one thousand eight hundred and twenty-three, and of the Independence of the United States of America the forty-eighth, Davis & Force, of the said District have deposited in the Office of the Clerk of the District Court for the District of Columbia, the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit :

“ A Course of Study, preparatory to the Bar or the Senate ; to which is annexed, a memoir on the Private or Domestic Lives of the Romans ”—By Geo. Walterston.

In conformity to the Act of the Congress of the United States, entitled “ An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned ”—and also to the Act, entitled “ An Act supplementary to an Act, entitled ‘ An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned,’ and extending the benefits thereof to the arts of designing, engraving, and etching, historical and other prints.”

[L. S.] IN TESTIMONY WHEREOF, I have hereunto set my hand, and affixed the public seal of my office, the day and year aforesaid.

EDM. I. LEE,
Clerk of the District Court for the District of Columbia.

PREFACE.

Placed in a situation in which I have had frequent opportunities of witnessing the lamentable waste of time in many who have been disposed to be studious, from the want of an instructor to point out the course of reading they should pursue ; it struck me that a work, like the following, might be productive of advantage.

How far this expectation may be realized, time will soon determine ; my object however, has been, to contribute my small mite, to the benefit of my fellow men, and to promote the cause of literature and science. That it will have this tendency, must I think, be admitted by all who may favour this little volume with a perusal ; but if the smallest benefit be the result, I shall feel myself amply compensated for the labour and the time I have devoted to it. In the wide and desultory range of reading and of study adopted by young men in general, I have seen, with regret, that much time has been wasted, which, if employed in a more judicious manner, would have yielded the most lasting advantage. The necessity of a proper course of preparatory study, to the lawyer and the statesman, must be obvious ; and the only obstacle I apprehend, to the adoption of such a course, is the difficulty of finding a monitor or guide, to direct their way, and facilitate their progress in the march of intellectual improvement. The practice of the law is usually commenced at too early a period of life in this country—the preparatory information with which it is begun, is often too limited and circumscribed to render the profession itself productive, as it ought to be, of the highest distinction and the greatest pecuniary benefit. The legal profession in the United States, is for the most part a

leading step to a more elevated rank in life and a wider sphere of usefulness, and the knowledge which precedes it, ought of consequence to be such as to qualify a man for any condition in which he may be placed. But I think this little work will be not only useful to the man who means to adopt the law as a profession, and to render himself useful in the councils of his country ; but also to those who have no other object than to improve and cultivate their minds. In speaking of each science, I have endeavoured to point out the books proper to be read and the course necessary to be pursued with a view to render it more accessible and more easily attained. Any department of knowledge, therefore, may be acquired by pursuing the course I have laid down, should the individual be disposed to study but a single branch of science apart from the rest. Its greatest utility, however, will be to him who wishes to embrace the whole circle of knowledge I have marked out, and to advance in regular progression from the first simple elements of learning to the widest range of intellectual acquirement.

This little work was prepared about three years ago, and undertaken from the motives I have already mentioned. Since that I have seen an English work somewhat similar in its general character, by Joyce Carpenter and Shepherd, in two volumes, but which is rather too voluminous and extended, I think, for general use. I confess that my pretensions are very humble and that my principal aim has been barely to present a little guide to the studiously inclined youth of my country which will enable them to advance in knowledge and improve their minds, in the easiest and most advantageous manner.

The Memoir which is annexed, was also written at the same time and before the publication of a work which has recently appeared on the domestic manners of the Romans. They are both, however, derived from nearly the same authorities and almost the same source. I find that he is indebted, as well as myself, to three dissertations contained in the first volume of the Me-

moirs de L'Academie des Inscriptions et Belles Lettres, and to D'Arnay's work on the same subject. I have, however, endeavoured to preserve the arrangement adopted by the French author, as being the most lucid, and to condense all the information I could collect, in relation to the private or domestic manners of the Romans into as small a compass as possible. It is brief and will, I hope, be found useful.

1870
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1870.

Justice of the Peace for the year 1870.

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LETTER I.

ON THE STUDY OF LANGUAGES, ANCIENT AND
MODERN.

My Dear Son :

You have desired me to communicate my ideas to you on a system of education, calculated for the Bar and the Senate ; or, in other words, to point out a course of study that will tend to render you distinguished as a lawyer, and eminent as a statesman. I feel great pleasure in complying with this desire, not only because it evinces a love of excellence which I am happy to find you possess, and which I delight to cherish ; but because it convinces me you are determined to adopt and pursue such a plan of instruction as may, the most effectually, conduce to your future welfare, and the best enable you to attain a reputation and standing in society, correspondent to your wishes. The task you have imposed upon me is, however, one of considerable difficulty and labour, and will require much research and investigation ; but as I hope it may be for your benefit, and for that of others who intend to pursue the same professional

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career, I do not hesitate to undertake it. And I indulge the belief that, having undertaken it, you have made up your mind to persevere in the course I shall lay down, until you have completed the entire circle, and made yourself acquainted with the various branches of knowledge it will embrace.

At this enlightened period of the world, my dear son, it would be worse than superfluous to attempt to exhibit the advantages which result from the possession of a complete and liberal education. The most ignorant, as well as the most intelligent, are conscious of its benefits, and can feel and appreciate its utility. Intellectual light is as agreeable and delightful to the mind, as physical light to the corporal eye. Ignorance, like the deadly incubus, the dreamy midnight hag that hovers over our slumbers, palsies the energies, and withers the faculties of the human mind, which has been so organized as to require the stimulus of light to render it active and powerful and vigorous. Ignorance is not only a condition of helplessness, but of pain, and the constant efforts of the mind are made to remove the darkness in which it is involved, and to grasp the light whose glimpses it discerns at a distance.

“If ignorance be bliss, ’tis folly to be wise.”

But ignorance is far from being a source either of enjoyment, or of happiness. The mind of an ignorant man is an aching void, actuated alone by mere animal instincts, and seeking its gratification in what finally contributes only to its misery. On the contrary, the mind of him who has devoted his time to its cultivation and improvement, is a luxuriant and variegated field, where flowers of every hue, and fruits of every flavour, are to be found in the richest profusion ; where all is fullness, and every thing that vegetates, teems with fragrance, and shoots forth with luxuriance and beauty. How vast ! how immeasurable is the distance between such a being as a Newton and an illiterate African ! It is almost as great as that which exists between an angel and a brute. But this superiority results not less from the power which education bestows, for “ knowledge is power,” than from the virtues which it inculcates and instils into the human soul. The effects of ignorance, in a moral and political point of view, are appalling and dreadful. Vice is the natural concomitant of darkness, and iniquity is apt to spread and diffuse itself in its native element, and to acquire vigour and strength, where no bounds are presented to its progress, and no checks are offered to its growth. It belongs then to the statesman and the legislator to watch, with a vigilant eye, over the ex-

istence of this evil ; and, by the establishment of seminaries of instruction wherever they can be placed, to counteract its baleful tendency, by shedding the light of truth and knowledge over the human mind. It should at all times be considered, that every intellectual acquisition is a virtue ; because, as we advance in intelligence, we the nearer approximate the great fountain of light and knowledge.

The celebrated Addison has elegantly remarked, “ To look upon the soul as going on from strength to strength ; to consider that she is to shine for ever with new accessions of glory and brighten to all eternity ; that she will be still adding virtue to virtue, and knowledge to knowledge ; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing near to him by greater degrees of resemblance.” Such must and will be the natural progress of a well-regulated mind. Ignorance is a condition it cannot relish either in itself or others ; it constantly presses forward in its efforts to obtain new accessions of knowledge, nor pauses in its career, till death has closed the often eventful drama of life.

In the acquisition of human knowledge, however, many difficulties are sometimes experienced by those who are even disposed to be studious. No "guide, philosopher and friend," presents himself to smooth the ascent of science, and to point out the path through the dark and intricate mazes of perplexity in which they often find themselves involved. Disgusted with the toil they encounter, and the obscurity which surrounds them, from the want of a guide and a monitor, men are often led to abandon a science in which they would, perhaps, have excelled, or to start back, in terror, from the acquirement of some branch of knowledge which would have added to their happiness, and rendered them more useful to themselves and to society.

It is melancholy to contemplate the painful efforts of young men who are even devoted to study, floundering through the sciences, like a traveller, bewildered in the mazes of a forest, and led on by the faint glimmerings of light which occasionally flashes across his path, glares for a moment, and then disappears. It too often happens that they begin at the wrong end, and though they read much, acquire but little. The expense of time and labour, thus occasioned, is immense and lamentable; and, however paradoxical it may seem,

habits of literary indolence are engendered that are afterwards found to be too deeply rooted to be easily abandoned. They endeavour, it is true, to grope through the scientific labyrinth, they conceive it necessary to pass without a clew to guide their footsteps ; but soon find themselves irrecoverably lost and bewildered, in its dark and inextricable mazes, and either give up the pursuit in despair, or continue to flounder on without profit to themselves or advantage to others.

The temple of science, however, is not difficult of access to those, even of ordinary minds, who pursue the true path that leads to it, with the perseverance such an object requires. However arduous and forbidding the ascent to learning may, at the first glance, appear, it is, nevertheless, one of comparative ease and delight to those whose course has been directed by the hand of friendship or of skill. " Laborious indeed," says Milton," at the first ascent, but else so smooth, so green, and so full of godly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming." The delightful connexion and harmony which exist among the various sciences, make the knowledge of one an easy step towards the acquirement of another, and, if the elements of each are properly understood, (and it

will occupy no great length of time thus to understand them) an acquaintance with the whole may be attained in a much shorter time, and with much less labour, than men are disposed at first to believe. The formidable array of volumes which a youth meets with in looking over an extensive library, or its not less formidable catalogue, should give him no apprehensions, nor suffer his exertions, in the pursuit of knowledge, to cool or abate in the smallest degree. But few of the myriads of "ponderous tomes" he beholds, are necessary to be read; but these few should be studied till their matter is imbibed, and their principles thoroughly understood and mastered. The elementary writers in every science are not very numerous; they form but a small phalanx, and to the studious and diligent a no very formidable one. They must, however, be diligently and carefully studied, or excellence will be impossible. They constitute the foundation, and in some cases the superstructure of science, and, without them, no correct knowledge need be expected. A knowledge of these, and these alone, will lead to the possession of that "complete and generous education which," according to Milton, "fits a man to perform justly, skilfully and magnanimously all the offices both private and public, of peace and war." It is to show how this is to be effected, in the easiest and

best possible manner, that I have been induced, at your request, to attempt the present arduous undertaking.

“You will understand it is not my intention, my dear son, to convey an idea that every thing must be known. That indeed is impossible, *non omnes omnia possunt*, but I do think that he who wishes to occupy a distinguished rank in society, ought not to be absolutely ignorant of any branch of human knowledge whatever, and if he study the sciences as they should be studied, he must and will be acquainted with the whole, if not profoundly, at least sufficiently so for all the purposes of professional distinction and social utility.

The sciences so enter into each other, are so blended and intermingled together, form so delightful a harmony and so exquisite a union, that to be well versed in one is, in a degree, to be acquainted with the whole. “They are branches of the same tree,” says a French writer, “the links of an immense chain, the veins and ramifications of a vast and fruitful mine, the provinces and cantons of the same empire, and though their parts are subdivided, detached, and distinct, they are, at the same time, combined, co-ordinate and identified in one great

whole.” “The taking a taste of every sort of knowledge,” says Locke, “is necessary to form the mind, and is the only way to give the understanding its due improvement to the full extent of its capacity.”

It must not, however, be inferred from what has been said, that any individual, whatever may be the power and extent of his capacity, should labour to make himself a perfect master of every science, because that would require a greater length of time, and a more comprehensive range of mind, than are allotted to the most favourite and the most gifted child of genius. But it is, nevertheless, within the reach, and ought to be the object, of every individual who wishes to rise above the ordinary level of mankind, and to render himself useful and distinguished as a member of society, to acquire a general knowledge of the sciences and arts, correct, if not profound; exact, if not minute. This accumulation of knowledge will be alarming, I doubt not, to weak and timid and ordinary minds, imbued as they are with prejudices which retard and embarrass the march of the human intellect, but it will warm and elevate the mind of him whose superior genius will apply the often quoted words of the Latin poet, *homo sum, et humani a me nil alienum puto*. “I am a man,

and nothing that interests humanity shall ever be a stranger to me."

It will, at the same time, be proper to remark, that in acquiring the scope of general knowledge I shall recommend for attainment, it must not be forgotten, that the particular profession which is to be embraced must always claim the paramount attention and devotion of every individual who desires to rise to eminence and distinction. Preparatory, however, to the commencement of his professional studies, and afterwards in connexion with them, the range of study I shall delineate, must be attended to; and the various branches of knowledge which have a connexion, more or less intimate, with the profession to which he specially consecrates his life, should, by all means, be acquired.

The great secret of education is to produce a strong desire to learn, and a vehement love of excellence. Without motives like these, all will be vain, and the unaspiring youth may delve and "plod his weary way" in obedience to the rigid and imperious commands of his instructor; but he will never be distinguished for depth of knowledge, or extent and variety of intellectual resources. In many, I doubt not, these motives and feelings operate with considerable

force, and barely require a proper direction to render them productive not only of the greatest possible advantage, but of the highest attainable happiness. This, it will be my task to attempt, and I trust that attempt will not be altogether vain.

The study of languages is usually and properly the first step in a liberal and enlarged system of education. The youthful mind is peculiarly fitted for the acquirement and retention of words; but not sufficiently expanded and vigorous to comprehend the nature, principles, and objects of positive science. Memory is the first faculty that unfolds itself, and perhaps the most susceptible of improvement. Languages, therefore, as a branch of elementary knowledge, should be early attended to. They are emphatically the key to science and the spring of life cannot be more judiciously or advantageously employed than in acquiring them. A knowledge of what are termed the dead and of some of the living languages, I conceive to be absolutely indispensable to the character of a fine scholar, and an able and distinguished civilian and statesman; and it is exceedingly to be regretted that these, especially the learned languages, are so much neglected in our country. This has arisen from a mistaken idea that their attainment

takes up too much time, and that the period usually devoted to their acquisition, might be better employed in acquiring more solid and useful information. No error can be more glaring than this: every day's experience demonstrates its fallacy.

The acquirement of the dead languages will be found to be attended with great and permanent advantages; among which, it will be sufficient barely to mention its tendency to improve the principal faculties of the mind, and to beget a purity and refinement of taste that no other kind of learning can bestow. The memory, for example, must be invigorated by the habitual exercise it undergoes, in the acquisition and retention of strange words and foreign expressions; the judgment is improved, from the necessity the learner is under of selecting, out of many, the most suitable word to express the idea of the original—for the original gives the idea only; the imagination is chastened and improved by the exquisite imagery, and the rich, chaste, and beautiful colouring the ancient authors display; and the taste is improved by the fine models of purity and beauty, and the refined and delicate touches of nature, every where diffused over the pages of the Greek and Roman classics. The most eminent and distinguished men in oratory,

poetry, history, law, &c. have been well versed in those languages, and have had their minds early imbued with a love of these chaste and polished models of antiquity. "Classical learning," says lady Chudleigh, "is the sure foundation of all other polite learning in the world, and is what men of taste in all ages and nations have so eagerly studied, and so unanimously admired." Be, therefore, solicitous to master them; regard not the difficulties that may arise, at first, to impede your progress; they will soon, by a little perseverance and application, be surmounted, and, when you have reached that point of familiarity with them which will enable you to relish their beauties, and feel and enjoy their excellences, they will become a source of high and exquisite gratification that will never forsake you, even amidst the dull and vapid realities of life. In acquiring those languages, it will be necessary to observe the peculiarities of style; the fine thoughts and daring felicities of expression which distinguish the authors you are reading, and to endeavour, frequently, to commit to memory the finest and most beautiful passages that are to be found in the poets of Greece and Rome. This will strengthen the memory, improve the taste, and furnish you with happy illustrations, and apt and appropriate allusions. It will be proper, too,

to keep up this practice while reading modern poetry : you will find, as many of the most distinguished modern orators have found, that it is of much greater advantage than you may now be disposed to believe. Of the copiousness, harmony, grace, and beauty, of the Greek and Latin languages, it is unnecessary to say any thing. Those who study them, with that care and attention which they deserve, will soon be enabled to judge for themselves, and, of consequence, capable of relishing their various excellences, without the aid of criticism. But I must take the liberty to observe, *en passant*, that, of all the languages, ancient or modern, I conceive the Greek to be the most admirable. A knowledge of that language was deemed by the Latins to be an indispensable branch of study, and should be so considered by the present and every future age. It is the foundation of most other languages, and is so blended with the sciences, as almost to form their keystone and ground work.

In studying these languages, be particularly attentive to their grammatical construction; endeavour to make yourself well acquainted with the theory as well as the practice of grammar, and strive to be able not only to apply its rules with facility, but (after you have made sufficient

progress,) also to understand its abstract nature and philosophical principles. "Without grammar," says Burgh, "there can be no regular education. And the grammar of one language may as well be learned as another, the science being, in the main, the same in all. It is very well known that most of the European languages are more Latin than any thing else. And what more thorough method is there of letting a person into the spirit of a language, than by making him early acquainted with the original roots from whence it is derived." You will find the study of general grammar very interesting and useful, and, as you advance in the knowledge of languages, their philosophy will be more easily comprehended and understood. Nothing displays better the character of the human understanding, its extent and capacity, than the theory of language. It unfolds those fundamental laws which, resulting from the logical analysis of thought, are necessarily common to all languages, and anterior to all conventions.*

Universal grammar has of late been, with propriety, considered as a branch of metaphysical science and an introduction to logic. Its end is to treat of words, or the signs of our ideas, and

* Tracy.

the analysis of these signs constitute an important portion of metaphysical knowledge. "We know," says Detutt Tracy, "that every system of signs is a language, and that since all discourse is the manifestation of our ideas, it is the perfect knowledge of these ideas that can alone enable us to discover the true organization of discourse, and completely develop the secret mechanism of its composition."

The philosophy of grammar, or rather of language, will be found unfolded in the pages of Tracy's *Idiology*, Took's *Diversions of Purley*, and Harris, *Hermes*, which it will be proper to examine with attention, before you close this branch of your studies. These writers will let you into the secrets of language, and make you comprehend, more perfectly, its nature, objects, and end.—With practical grammar, and especially with that of your own language, you must endeavour to be thoroughly and intimately acquainted. It is painful to see men, and men too of classical attainments, evincing an occasional ignorance of some of the common rules of the grammar of their own tongue—an ignorance indeed quite unpardonable, when it is considered how easily it may be understood by those who know well the grammar of any other language. The best system of English

grammar is that of Murray, which should be frequently consulted.

When you have obtained a sufficient knowledge of the Latin and Greek, (for of the Hebrew I shall say nothing, because it does not enter into the plan of study I shall lay down,) to be able to read the classical writers in their own languages with facility, you will then enjoy their beauties, and be less disposed afterwards to abandon them—a practice which, I regret to say, is but too common among the educated young men of this country. This reprehensible negligence should be cautiously avoided by all who desire to derive advantage from their classical attainments; and, to retain the knowledge which has been thus, with some labour acquired, it will be necessary, from time to time, to look over some favourite author of antiquity, and occasionally to translate passages from your own, into the languages of Greece and Rome. Sir William Jones and Gibbon, two illustrious names, pursued this plan with great success and much advantage, and the latter, who has furnished in himself an excellent example of study, strongly recommends it to the imitation of students. But, while I recommend such a proficiency in those languages as I have mentioned, I do not wish to be understood as conceiving it either

important or essential, that you should be profoundly and critically versed in their different idioms and various metres, or be able to write them with fluency. I wish that degree of skill to be left to professors who make teaching the occupation of life. It is enough that you can read them with such ease as to be capable of feeling and relishing the numerous and exquisite beauties in which the classical writers abound. To this point your efforts must be directed, and if you have even an ordinary *tact* for the attainment of language, you will be able to reach it without any very appalling difficulty : And when you have reached it, the acquirement of the modern languages will be a source rather of pleasure than of pain. Of those, the most useful are, the French, Spanish, Italian, and, if you please, the German. These, like the dead languages, may be regarded as instruments of knowledge, calculated to open to your mind a wider field, and more extended range of thought. Experience will show that the labour and difficulty of acquiring the dead, as well as the living languages, exist more in fancy than reality. In the short interval of eight months, Gibbon made himself a complete master of the Latin and French, with which he had previously been but superficially, acquainted ; read a great deal in both, went through the Greek grammar,

and mastered the principles of De Crousas' Logic. And a French writer of considerable ability, asserts that, with a knowledge of the grammar, barely sufficient to distinguish the cases of nouns, and the principal tenses of the verbs, a very competent facility in reading Greek may be obtained in the short space of five or six months. His plan is first to take up some easy author, such as *Æsop*, or what would be still better, *Dalzell's Collectanea Graeca Minora*; study these well, pass on to the *History of Animals* by *Elian*, or the *Graeca Majora*, then commence *Homer*, and commit to memory, every evening, the passages that have been well understood. After this, proceed to translate, successively, *Xenophon*, *Plato*, and lastly *Sophocles*, and if the student should meet, in his progress, with any very obscure passage which cannot be explained by the scholiasts, it should be dropped, till he is better skilled in the language. "I experienced, at first, some embarrassments, in pursuing this plan," says *Deleuze*, the writer I have alluded to; "but the difficulties insensibly vanished; the analogy of words enabled me to recognise the roots, I became passionately fond of *Homer*; the verses which I had committed, recalled to me his expressions, and accustomed my ear to his harmony. In fine, in less than six months I was in a condition to read *Sophocles*.

In each new author, I experienced some difficulty at the commencement, but after having made some efforts through the first pages, I seized the sense with a facility that was a matter of astonishment even to myself."

To those who are unacquainted with the Latin, or who know it imperfectly, I would recommend a similar plan for the study of that language.—Begin with Ross' Grammar, which may be committed to memory in two weeks; proceed to the *Historiæ Sacræ*; thence to Cæsar's *Commentaries*, in connexion with the six first books of Ovid. Read, successively, Virgil and Sallust, Horace and Livy, and, finally, Cicero's *Orations*: the whole of which may be accomplished, even without the aid of a teacher, by due perseverance and proper industry, in a much shorter period of time than might be imagined. But, in learning the Latin and Greek, I beg you to remember never to resort to translations to enable you to acquire a knowledge of these, or, indeed, of any other languages. Its tendency is to produce habits of indolence, by enabling you to get, with too much facility, at the meaning of the words you desire to translate. This facility enfeebles the memory, and by thus depending so little upon it, the foreign word is no sooner acquired than it is for-

gotten, and language, in truth, becomes nothing more than "*winged words*." Such has ever been, and will ever be, the case with those who, instead of learning a language by the assistance of a dictionary, have recourse to translations, to relieve them from the labour of turning over its leaves to find out the meaning of the words that occur in the original.

In acquiring the living languages I have recommended, the best system you can adopt, is that pursued by Pestalozzi; which is to repeat the names of things in the language you are learning, under one well acquainted with it, until you have mastered both the pronunciation and meaning of the words—the different cases of the nouns—the moods and tenses of the verbs—and the peculiarity of the idiom by which it is distinguished—and then frequently to translate from your own, into the language you are studying. This will give you great facility in speaking and writing it; make you better and more critically acquainted with all its delicacies, and considerably abridge the time usually devoted to its attainment.

However dry and uninteresting the study of languages may seem at first, it will not long remain so. When you have made such progress

as to be able to read them with even moderate facility, a wide field of beauty and enjoyment will be unfolded to your mind. You will be thus introduced into the society of illustrious men of all ages; will become familiar with their finest thoughts, and their happiest and most exquisite bursts of feeling and of fancy, in the language in which they were displayed. This can never be seen or felt in translations—in them, much is lost or concealed, and almost every thing is changed. It is like looking at the exquisite features and radiant beauty of a lovely woman, through a thick and almost impervious veil. The outline may be discerned, but the colour, the expression, the beauty, are gone. Where is the resemblance between the *Illiad* of Pope and that of Homer? The majesty, the grandeur, the sublimity, which distinguish the “prince of poets,” are lost in the musical verbiage of his translator. Could the sublimity of Milton, or the beauty of Thompson, be transfused into the language of France, Italy, or Spain? How much of the charm of each would be lost by such a transmutation! Languages, indeed, differ not only in the words of which they are composed, but in the shades of ideas which these words express; in the manner in which these ideas are subordinate to each other, in the images under which they are presented, and in the

particular colours which they give to the leading thought.

“It is not to know the facts that Tacitus recounts,” says Deleuze, “that one reads him in his own language, but to ascertain in what manner they are painted on the mind of this profound historian.” A literary man acquires a language not barely to obtain additional facts, or to enlarge his circle of knowledge, but to see the different images under which the same thought may be presented, or the same idea painted. His memory becomes enriched by the various turns and beautiful felicities of expression he meets with in the authors he reads; and, in the exercise of translation, his intellect acquires a force and sagacity and power, that render him better qualified for higher attainments, and more scientific researches. These, however, are not all the advantages the knowledge of languages is calculated to afford. It breaks down those unreasonable prejudices which are too apt to exist between nations, and introduces us into the society of men of all ages and of all countries, with whose names we might be familiar, but to whose minds we had been strangers. We become acquainted with the *chef d'œuvre* of human genius, ornament our minds with their fine conceptions and splendid images,

and improve our taste by the exquisite models of excellence they so abundantly afford. In all the professions, law—medicine—divinity—and even commerce, their importance is felt and their utility acknowledged. It is lamentable to see a man following a profession which has appropriately been termed learned, without a knowledge of any language but his own, and often, indeed, but imperfectly acquainted with that. He is sensible of his awkwardness, but thinks it cannot now be remedied, and continues to blunder on, without being able even to approach that elevation to which he might otherwise, in all probability, have attained.

Of the nature and excellences of the living languages, I have recommended to your attention, it is unnecessary here to speak—they will be obvious when you have acquired them; but, while engaged in the study of those languages, it ought always to be borne in mind, that your own must be the paramount object of attainment, to which all the rest must be subservient and conducive; that you must not be satisfied with a slight or superficial acquaintance with it, but, on the contrary, endeavour to understand it perfectly; that all language is, in truth, but the medium by which knowledge is communicated, the electric chain

along which the light of truth and of science is conducted, and not of itself an object of primary importance, or an acquirement of mere vanity.

"Words are the daughters of earth--Things the sons of heaven."

In studying the modern languages, always select the best authors of each nation; observe the peculiarities of their style and character—the various modes in which they present the same image—the different forms in which they exhibit the same thought—in short, be attentive to the beauty, grace, harmony, and power of which each language is susceptible, and in these, as in the dead languages, neglect not, occasionally, to commit the finest and most striking passages to memory. The French and Italian abound in such passages, and the Spanish is far from being entirely destitute of them. In Racine, Corneille, and Voltaire of France, and Tasso, Ariosto, and Petrarch of Italy, they will be found in abundance, and by pursuing this plan, your memory will be improved, your imagination enriched, and your knowledge of language rendered more complete and perfect. In addition to these advantages, a knowledge of the French and Spanish, will also be found of great and permanent utility. The French is now almost the language of the civilized world—nearly every where it is spoken

and understood; and the Spanish, exclusive of its intrinsic beauty, dignity and pomp, is now, from its being spoken by a nation with which we must have constant intercourse, and frequent political and commercial relations, become a language, which it is important should be known by every American, and which ought, by no means, to be neglected.

Versed in the Latin and Greek, it will occupy but a short portion of your time, to obtain such an acquaintance with the modern tongues as I have mentioned. Five or six months devoted to each, even in connexion with other studies, will be sufficient for that purpose, and if you have, as some men have, a peculiar tact or aptitude for language, it will not take you so long. Sir William Jones, it is said, acquired a critical knowledge of each of the modern European languages in three months, and but few men, with ordinary minds, or more than common application, would exceed the period of half a year in acquiring any of the living languages I have named. If, then, such be the ease with which they can be acquired, and the time necessary to their attainment so very brief and inconsiderable, it should seem a matter of astonishment to every reflecting mind, that they are not

more generally studied, not only by professional men, but by all who desire to increase their sources of enjoyment, and to render themselves more useful to society.

It will be obvious to you that a knowledge of the grammar is the first step towards the correct attainment of any language, where it is not generally used as a medium of communication. Dufief's system, therefore, is one I do not think calculated for a beginner, in any other country than France, because he makes a knowledge of the language precede that of its grammar, which, though a natural plan, is more difficult and arduous to the learner. The best grammar of the French language, is that of Wanostrucht, with the exercises; the best of the Italian is that of Antonini, and the best of the Spanish that of Fernandez. For the purpose, however, of uniting the study of Italian, Spanish, and Portuguese, the most useful grammar is that of Woodhouse, which exhibits, in a synoptical form, at one view, the agreements and differences in their grammatical construction, to which I would direct your attention.

With a knowledge of the Latin and Greek grammars, such as you must necessarily pos-

ness in acquiring those languages, it will not be required at first that you should commit more to memory in the grammars of the modern tongues than the declensions of the nouns, the conjugations of the verbs, and the peculiarities of the idioms by which they are distinguished. These, by a little effort, you will soon acquire, and, when you have acquired them, your facility in speaking and reading these languages will be soon experienced; but to be perfect in them, the plan I have already suggested, namely, to exercise yourself frequently in translating from your own into the language you are learning, and to endeavour, occasionally, to think in and speak it, will be found to be much the most useful.

I will now conclude, but, before I do so, I must not neglect to apprise you that in translating the poets of those nations whose languages I have recommended for your attainment, you will encounter some difficulties, especially in the figurative expressions, in the boldness of the turns, in the ellipsis, and particularly in the inversions they employ. The works which are the least easy to be understood, are those which treat of domestic manners, the particular customs and usages of countries, and those which paint the

ridiculous in the familiar language of conversation, proverbs, colloquialisms, and common saws. These are very embarrassing to the learner, and the Dictionary does not always furnish a key to their explanation. Such are many of the scenes in comedy, and some of the productions of the satirists, as Quevedo and Gongora, among the Spaniards; Tassoni, among the Italians, and Plautus and Persius, among the Latins. Books, too, which treat of arts, present difficulties of another sort, from their abounding in technical terms; but they do not much obscure the sense of the passage, and can easily be understood by the assistance of a Dictionary.

These are the principal difficulties you will meet with in the study of the languages I have named; but these are difficulties which will be disregarded as trifling and unimportant, I am sure, by those who are solicitous to enrich their minds, to improve their faculties, to rise above the common level of mankind, and to render themselves useful to society within the sphere in which their destiny has placed them.

Adieu.

LETTER II.

ON A COURSE OF RHETORIC, ORATORY, AND POETRY.

My Dear Son :

HAVING paved the way to the temple of knowledge, I must desire you to accompany me into the vestibule, where you will see the objects to which you have now to pay your devotions. These, I think, you will find neither of a less useful nor less pleasing nature, and will require, if not an equal, at least, a considerable portion of your attention. The "Rhetorician's rules," however much they may be assailed by wit, or depreciated by ridicule, are nevertheless indispensable to the formation of a fine speaker and an elegant writer. An art which is acknowledged, and must be admitted to have this tendency, is certainly one that deserves to be known, and known intimately. It is your wish, you say, to become an orator, that you may distinguish yourself, if possible, at the bar and in the senate of your country; and if such be, indeed, your ambition, the necessity of an ac-

quaintance with the principles of rhetoric and oratory, must be apparent. I need only assure you, that without some acquaintance with them, it will be next to impossible to make a figure, either as a writer or a speaker.

The affinity which exists between these two arts is so great, that many of the first rhetoricians have declared them to be precisely the same ; but I conceive this opinion to be somewhat erroneous. I regard rhetoric as the theory, and oratory as the art of speaking well ; rhetoric barely contains the system, or body of rules, which oratory reduces to practice.* These rules or principles which you will find in the books I shall hereafter name, must be well understood and familiarised to your mind, and though they are not of themselves sufficient to form an orator, they will, nevertheless, enable him, who knows and can apply them, to attain to the highest degree of perfection of which the art is susceptible ; but few, however, have reached this perfection at the bar, in the pulpit, or the senate of this country ; because but few have bestowed upon this art that attention which its utility and importance demand, and which the ancient rhetoricians and orators considered as so essential to excellence.

* Pliny's Letters, Lib. 1.

Rhetoric, or the art of speaking well, very properly follows, as a consecutive study, grammar, or the art of speaking correctly, on which I have sufficiently dwelt in my last. The one is the foundation of, and indispensable to, the other; it is the humble, but substantial base on which rhetoric forms the rich and splendid superstructure. "Grammar," says an able writer of our own country, "clothes the shadowy tribes of mind in the plain substantial attire of a quaker; rhetoric arrays them in the glories of princely magnificence."*

Having made yourself well acquainted with the principles of rhetoric and oratory which you will find laid down to the fullest extent in Aristotle,† Cicero,‡ Quinctillian,§ Blair,|| Campbell,¶ Ward,** Sheridan,†† and Adams; it will be necessary, in order that you may have an opportunity to apply them, to exercise yourself frequently in composi-

* J. Q. Adams' Lectures on Rhetoric and Oratory.

† Aristotle De Rhetor. Lib. 3.

‡ Cicero De Oratore.

§ Quinct. Inst. Orat.

|| Blair's Lectures.

¶ Campbell's Phil. of Rhet.

** Ward's System of Oratory.

†† Sheridan on Elocution.

tion. This is the first step in the formation of a fine writer and an accomplished and elegant speaker : but while I recommend a knowledge of the rhetorician's rules, I do not wish to be understood as desiring you to burthen or overload your mind too much with them. An attentive and careful study of Blair, Quintillian, and Cicero, will furnish you with all the principles it may be essential for you to know ; but as you advance in your knowledge of this art, it will be proper to examine the authors I have named, to give you a more general acquaintance with the subject. As an additional aid, you may also join to these, Kaim's Elements of Criticism, Gregory's Letters on Rhetoric, Alison on Taste, Schlegel's Dramatic Lectures, and such other well written works of genius on general criticism and Belles Lettres, as you can procure.

When well versed in the theory of rhetoric, let it be your constant employment to make a practical application of the elements you have acquired, by writing and declaiming ; study the best models in composition and oratory ; endeavour to imbibe their spirit, to catch their style, to reach their excellences. Models are more useful than precepts ; the painter first learns to handle his pencil, and to mix his colours, but it

is only by studying the finest specimens of his art that he arrives at perfection, and attains celebrity. Read, and read again, the orations of Demosthenes and Cicero, observe their peculiarities, imitate their excellences, and labour to rival their eloquence. It is impossible that finer, or more admirable models can be presented in any art than they afford, and an intimate acquaintance with them, will go further to make you a distinguished orator than all the rules on this subject that can be furnished; or that you can acquire: but these are not the only models to the study of which I would recommend you; you must unite to the ancients some of the moderns who have excelled in eloquence; you must read with attention and care the speeches of Pitt, Fox, Burke, Sheridan, Erskine, Curran,* and Grattan, who exhibit some of

*Curran's eloquence is rather too florid for the bar; he must be studied with great caution, because his manner is apt to fascinate the mind, and to corrupt the taste of youth. Curran's imagination was brilliant and poetical, and often led him to paint and embellish, while he ought to have reasoned, and to delight the fancy while he ought to have convinced. But Curran was a man of great genius, and would, no doubt, have been as great a poet as he was an orator. There is in oratory, as well as composition, a simplicity and unity which are extremely beautiful, and which should always be aimed at by all who wish to reach perfection.

"Denique sit quodvis simplex duntaxat et unum."

the most exquisite specimens of forensic and parliamentary eloquence in modern times.

To the study of these models, you must join the habit of declaiming,* with an oratorical voice and gesture. "An exercise," says sir W. Jones, "more useful and more ornamental than any other." This was a habit which Demosthenes frequently practised, and which the best modern orators have followed with infinite advantage.—It gives to the person a grace and dignity, and to the tones of the voice a modulation and compass, that nothing else can bestow. Demosthenes regarded delivery or action as the most essential part of oratory, and bestowed infinite labour on its attainment; but the whole soul of Demosthenes was bent on the possession of the highest possible excellence in eloquence, and that excellence he finally reached, as every one else must who admires it as much, and who labours in its pursuit as unremittingly and devotedly as he did. The man, indeed, who could bury himself in a cave, resist all the allurements of pleasure, overcome the defects of nature, and copy the works of Thucydides ten times with his

* Curran strongly recommends the practice of declaiming passages from Shakspeare, as one which he pursued with great advantage.

own hand, to become an orator, was not easily to be checked in his career, or diverted from his purpose, by ordinary impediments, or common difficulties. This is an example I should delight to see you imitate. Believe me, no excellence can be reached without labour, and labour you must submit to, if you wish to be distinguished in the literary, scientific, or professional walks of life. Oratory requires much and various knowledge, "*Omnibus disciplinis et artibus debet esse instructus orator.*" To obtain this, it will be my business to mark out the course to be followed, and your's to pursue it with unceasing assiduity and perseverance.

In the study of oratory, as well as of composition, do not imitate any one model too closely, but endeavour to unite the beauties and excellences of all, and to form a style of writing and speaking perfectly your own. In both, always strive to do your best ; cautiously avoid negligence and carelessness in whatever you attempt, and when you are obliged to speak or to write, always do it in the best possible manner, and in the most correct and polished style. This will enable you to form a habit of accuracy at first, that it will be difficult for you afterwards to lose ; and you will, yourself, often be surprised at the facility, and others as

often at the ease and grace with which you speak and compose. Practise frequently—it is by practice you will attain perfection: but always remember that to speak or write with eloquence, you must first master the subject on which you are employed; consider it in all its bearings; view it in all its aspects; examine it in all its details, and when you have thus stored your mind with ideas, you will find no deficiency of expression. The *copia verborum* cannot but be yours, and the

“Thoughts that breathe, and words that burn,”

will be at your command. Order in speaking and writing is a most essential quality, and should never be neglected.* It greatly facilitates the march of thought, and contributes to the power of conviction. The *lucidus ordo* was enforced by the earliest critics. Pliny observes, that, “barbarians can express themselves magnificently, but to arrange and dispose the parts of a work properly, is denied to all but the learned.”† This should not, however, be too conspicuous; if it

* An orator, who does not methodise his discourse, is not fully master of his subject; he has but an imperfect taste and a low genius. A discourse is perfect, when it has at once *method*, *propriety*, *strength*, and *vehemence*. FENELON ON ELOQUENCE.

† Pliny Ep. 1. 3. c. 13.

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be, the effect will be lost: *desinat ars esse si apparet*; let your maxim always be *ars est celare artem*. At the commencement of your professional career, I think it would be judicious, at least till you have acquired sufficient confidence, to prepare your speeches, or, according to Hume, to compose all your arguments, objections, and answers, beforehand; you will then find yourself at no loss either for arguments or for words, and should you happen to be much pressed, you will be always in readiness to meet your opponent on equal grounds, and to handle your battle-axe, or to wield your lance, as necessity may require. Let your manner and style be always suited to the subject and the occasion, and your oratory adapted to the nature of the audience you are addressing. Your own judgment will point out to you the difference between the eloquence suited to the bar, and that calculated for a deliberative assembly; when it is necessary to reason, when to address the imagination, and when to play upon the passions. Indeed good sense must be your guide and instructor in all things: it is emphatically the *principium et fons* of fine speaking, as well as of fine writing. "I would have an orator" says Archbishop Fenelon, than whom there could not be a better judge, "naturally a man of good sense, and to reduce all

he says to good sense as the standard of his discourse." Cicero, another authority on this head, whose right to instruct will not be denied, or controverted says, that "Wisdom is the foundation of eloquence; and that eloquence is, indeed, nothing more than copious and florid wisdom." As it respects delivery, I have only to recommend the advice of Shakspeare, "Suit the action to the word, the word to the action, with this special observance, that you o'erstep not the modesty of nature," "and, in the very torrent, tempest, and whirlwind of passion, you must acquire and beget a temperance that may give it smoothness."

Elocution, as a branch of oratory, will require much of your attention, because it is one of no small importance in the formation of an orator. Of the modern writers on this subject, the best is Sheridan, and to him may be added Abercrombie, of Philadelphia, whose lectures you may read with great advantage. The best models of English prose composition, the rules of which it is the end of rhetoric to teach, are Swift, Addison, Bolingbroke, Goldsmith, Dr. Johnson, Middleton, Hume, Robertson, and Gibbon, who have exhibited in their respective productions, all the majesty, vigour, grace, har-

mony, polish, and beauty, of which the English language is perhaps susceptible. These models you must frequently consult while prosecuting, and after you have completed, your course of studies, to familiarize your mind to their beauties and peculiarities, and to acquire a style at once rich, graceful, energetic, and elegant. But, after all, on the Greek and Roman models you must bestow the most of your attention. To the Romans as well as the Greeks.

—————*Ingenium—dedit ore rotundo*
Musa loqui, præter laudem nullius avaris.

In short, my dear son, the true definition of good writing and good speaking is, after all, simply to place proper words and proper thoughts in their proper places. And, in the language of Fenelon, “To adorn your discourse only with bright truths, noble sentiments, and such strong expressions as are adapted to the subject, and to the passions intended to be excited.” Always recollect that the true and legitimate end of eloquence is not barely to amuse the ear by the lusciousness and harmony of your periods, or to charm the imagination by the richness and magnificence of your pictures, but to enlighten the minds, direct the judgment, and suppress the malignant and irregular passions of those whom you address—

to defend the innocent—to maintain the laws of your country, and to contribute to the virtue and the happiness of mankind. In this, as in all republics, eloquence is impressed with a high moral and intellectual character ; it can, if properly directed, enable you to wield the destinies of your country ; to annihilate the spirit of despotism ; to soften the ferocity of party feeling ; to give tone and energy to public sentiment, and, like the lightning of heaven, to blast all the machinations of the wicked, the designing, and the ambitious. It was this that enabled Demosthenes to tear the mask from the hirelings of Philip, and stir up the Athenians to the defence of their country ; it was this that gave Cicero the power he possessed over the minds of his countrymen, to denounce and call down vengeance on Verres, who had robbed the province entrusted to his care, and to expose and cover with odium the character of Cataline.

To give eloquence its full effect, however, a high degree of virtue must be its basis.* “He preaches sublimely,” says Saint Austin, “whose life is irreproachable.” We listen with more attention and with greater benefit and pleasure to him whom we know to be good, and who, we are

* *Mores primum, mox eloquentiam discat quæ male sine moribus discitur.* PLIN.

sure, will not deceive us, than we can possibly do to him, however eminent in eloquence and learning, who has no moral qualities to recommend him. Be virtuous, then, as well as enlightened—be greatly good as well as greatly learned, if you desire to be eminent as an orator, or distinguished as a man. With a weapon so powerful, so irresistible, you may be either a blessing or a curse to your family and your country, and, I am sure, you will not hesitate which to choose. In the profession you intend to adopt, the moral qualities of the heart are more essential than in any other, and should invariably form the chief ingredient in the character of a lawyer, because much is confided to his care and management, and because, from the nature of things, great confidence must necessarily be reposed in his integrity and wisdom.

You will, perhaps, be a little surprised when I recommend, as an important auxiliary to oratory, the study of poetry; but it is nevertheless correct, and you will soon perceive their harmonious and delightful connexion. They are, indeed, sister arts, muses that sport near the same fountain, and that sometimes bestow their favours alike on such as court the caresses of either. One of the most distinguished parliamentary ora-

tors of his age* has said, with much truth, "that the study of good authors, and *especially* poets, ought never to be intermitted by any man who is to speak or write for the public, or, indeed, who has any occasion to tax his imagination, whether it be for argument, for illustration, for ornament, for sentiment, or any other purpose." The reading of poetry enriches the imagination—liberalizes the feeling, and recreates the mind; it supplies the speaker with fine images, happy illustrations, and beautiful turns of thought and expression; it fills up the vacuum of a leisure hour agreeably and usefully, and, by infusing the spirit and fire of poesy, makes his eloquence more impressive, captivating, and ornamental. "The greatest orators," says Pliny, "have not only made poetry their delight, but one of their most laudible pursuits." "*La poesia*," says Cervantes, "*a mi paracer, es como una doncella tierna, y depoca edad, y en todo extremo hermosa, a quien tienen cuidado de enriquecer, pulir & adorna otras muchas doncellas, que son todos las otras ciencias y ella ha de y ella ha de servir de todas y todas se han de autorizar con ella.*"

In short, my dear son, the testimonies in favour of this divine art, as a recreation to the mind and an aid to oratory, are almost innumerable. In the

* C. J. Fox.

study of the dead and foreign living languages, I have suggested to you the necessity of committing to memory the best and finest passages of the poets, and, I trust, you will not neglect this admonition, nor omit to pursue the same plan, in relation to the poets, in your own language. Exclusive of its general utility, it will be found a source of much gratification, in moments of langour and solitude, on the bed of sickness, or even of death, to recal the fine poetical pictures of imagination, and the exquisite, pathetic and beautiful touches of the poet on which you have once dwelt with rapture and delight. The heart, thus engaged, feels purified and mellowed, and the mind harmonises and becomes tinged with the peculiar cast of sentiment and feeling, the poetry by which it is occupied, is calculated to produce. Let it then be one of your principal amusements, to read the best poets in every language with which you are acquainted, till they have become perfectly familiar to you. But on those, in your own tongue, you will of course take greater delight to dwell, because from them you will, perhaps, derive a higher degree of pleasure. Of the Greek poets, to read often, I would select Homer, Theocritus, Anacreon, Pindar, Euripides and Sophocles; of the Latin, Virgil, Horace, Juvenal, and Ovid; of the French, the most useful foreign language,

Corneille, Racine, Voltaire, Rousseau and Delille; of the Italian, Ariosto, Tasso, Dante, Petrarch, and Alfieri; of the Spanish, Lopez de la Vega, Ercilla, and Calderon; of the German, Klopstock, Schiller and Goethe; and of the English, Spencer, Shakspeare, Milton, Pope, Dryden, Thompson, Goldsmith, Gray, Akenside, Cowper, and Campbell. These should be read frequently and with great attention. You will soon appreciate their merits, and relish their beauties; they will refine your taste and exalt your imagination. The other poets may be read, if you please, but these should be studied, in as much as they contain the pith and essence of the poetry, in the various languages in which they have written. Of the English poets you perhaps cannot read too often or examine too critically, the works of Shakspeare, Milton, Pope and Thompson, because from these you will derive a full knowledge of the energy and copiousness of your vernacular language, of the richness and harmony of its versification, and of the compass—variation—power and beauty of which it is susceptible. The admirable strokes of nature, every where abounding in Shakspeare, “fancy’s airy child;” the grandeur and sublimity of thought and expression of Milton; the harmony, condensation, scrupulous accuracy and fine moral sentiment of Pope; and the minute and exquisite pen-

cilling, the rich and beautiful colouring of Thompson, cannot but furnish the mind with the finest sources of delicate and durable pleasure. Let the best poets, then, I beseech you, meet with a due share of your attention at all times; and amidst your abstruser studies, and more arduous employments, let them be your occasional companions and friends.

Adieu.

LETTER III.

ON A COURSE OF LOGIC AND MATHEMATICS.

My Dear Son :

To the art of speaking well, may, with great propriety, succeed the art of reasoning well : the one is, indeed, of very little use without the other, because the essence of eloquence is persuasion, and to persuade without reasoning, is almost impossible. On this art, as on that of rhetoric, much ridicule has been occasionally cast ; but, I think, very undeservedly, notwithstanding the extremes to which it was carried in the middle ages. In its nature, objects, and extent, it is one, indeed, of no inconsiderable importance ; for that surely cannot be unimportant, which is connected with the philosophy of the human intellect, and the nature and construction of human language ; which points out the process pursued by the mind in arriving at truth, and which tends to guide and direct it in that pursuit. A competent mastery, therefore, of logic, and the mathematical sciences, will be of essential utility to you ; not only in your future historical research-

es, but in almost every transaction of life, both private and professional, in which you may be engaged. The love of truth is inherent in the nature, and coeval with the organization, of man: he pursues it as he pursues an object dear to his affections.—Light is always preferable to darkness, and truth is always more desirable than error; because error is not, and cannot be, congenial to his nature.

Rien n'est beau qui le vrai, le vrai seul est aimable. BOILEAU.

Reason has been bestowed on us to regulate our conduct—to sway and influence our motives—to direct us through the mazes of deception and error, and to control and govern the intemperate ebullitions of passion. It is the richest blessing the Deity could confer on man, in this state of probationary trial, as it tends to produce and to augment his happiness, and to elevate him in the scale of human existence. The improvement and exercise of this faculty, are at once our duty and our privilege, and the more it is enlightened and improved, the more it approximates the great living fountain from which it emanated, and by which it exists. To facilitate this improvement, logic, as an art, has been introduced; but logic, as an art, is the result, not the origin, of that process of the mind which leads to the dis-

covery of truth. The first employment of man, in the infancy of life, is to acquire ideas and their names; he combines, compares, and analyzes, before he is aware of the existence of such an art, and reaches the truth, by a process of which he is conscious, although he is, perhaps, ignorant of its name. Every man who possesses a sound mind is, in a greater or less degree, a logician. He analyzes, compares, and deduces, without any acquaintance with the dialectics of the schools; because, to analyze, compare, and deduce, is a necessary, if not an voluntary, operation of the mind. Logic, like grammar, is not the origin, but the result, of something which has preceded it, and which has been formed into a system, by a close and habitual attention to the process which the mind adopts, while in the act of reasoning. Of this system, you can acquire a very competent knowledge from Watts or Duncan;* but that alone, though certainly very useful, is not sufficient to make you a practical and able logician—you must go further; you must habituate your mind to close and accurate analysis, on every occasion, when a doubtful proposition is submitted; and always, when proper, to pursue that mode of ratiocination, which

* Watts and Duncan's Logic.

leads from the known to the unknown ; for

“ What can we reason, but from what we know ? ”

I think analysis the most natural, and decidedly the most preferable mode of investigation : as it renders our knowledge more accurate, and our minds more correct. Nor, indeed, can it do otherwise ; for every object that presents itself is decomposed, and all its parts, or original principles, separately and distinctly marked, investigated, and understood, before they are again put together, and the truth of the whole admitted. But though I conceive this to be the most natural and the most correct and useful mode of reasoning, I do not wish to be understood as excluding what is termed the method of composition or synthesis. Both have their advocates and followers, and both are conceded to have their advantages. Most mathematicians, however, prefer the synthetical process, as more short and simple, though they are often constrained to employ the analytical.* You may adopt which you please, because I know the result will be the same ; but I should choose the method of decomposition or analysis, as one better calculated for the investigation of almost every kind of subject.—

* Euler and Lagrange are Analysts of the first rank, whom you may consult.

To the writers of logic I have mentioned above, you must add, Collard's *Essentials and Praxis of Logic*, Locke on the Understanding, Condorcet's *Logic*, and, finally, Aristotle, the creator and founder of dialectics. An acquaintance with these writers, and a habit of accurate reasoning, according to the established rules and principles of logic, laid down by them, will be of great and obvious utility to you, in all your intellectual pursuits, and in almost all the business of life. It will enable you to detect sophistry, to expose error, to arrive at truth, and to think with precision and accuracy.

The transition from logic to the mathematical sciences,* especially trigonometry and geometry, is very easy; because geometry and trigonometry constitute, in themselves, an admirable system of practical logic, and form the mind to close and accurate thinking. In the one, nothing is admitted without demonstration, and the mind is never

* The study of mathematics often succeeds that of the languages; but, I think, the arrangement I have adopted, the best, as the study of rhetoric and logic will better prepare the mind for the reception of the mathematical sciences, particularly mixed mathematics, and render them more easily understood. Arithmetic and the elements of geometry may be learned, if the student pleases, before he commences his rhetorical and logical studies.

satisfied without truth. In both, the synthetic and analytical method of reasoning is pursued; in both you are led on from truth to truth, from proposition to proposition, from the most simple to the most complete ideas: the whole attention becomes riveted, and every faculty is banished but memory and judgment.* The excellence of this science, setting aside its other obvious advantages, as a system of practical logic, as a system by which the mind is disciplined, invigorated, and trained to the most perfect accuracy and precision, must be admitted, notwithstanding the objections that have been urged against it on this head. The mathematics have been, with great propriety, denominated exact; because nothing but what is susceptible of rigorous demonstration is received: the imagination has no opportunity to sport; the mind has no room to doubt; all is perspicuity;—truth is the object of pursuit, and truth, at last, stands unveiled in all the fascination and splendour of native loveliness, without decoration and without ornament.

The very language of this science, Algebra, is as distinguished for its simplicity, as the science

* It would be proper to connect the reading of poetry with the study of mathematics, so that the imagination might be improved simultaneously with the memory and judgment.

itself, which it is employed to unfold and illustrate. Every thing about it is trimmed down to the greatest exactness—reduced to the most striking obviousness and utility. There are no useless adjuncts, no superfluous flourishes of argument or of fancy ; all about it is plain, precise, and necessary.

But to the mathematical sciences, men are apt to become too much attached, and to devote, perhaps, too great a share of their time. I wish to caution you against this fascination. The pleasure of discovering truth, of withdrawing the drapery which at first conceals her charms, is sometimes so alluring, that no difficulty, however great, can check our inclination, or retard our pursuit. It becomes interwoven with our feelings by habit, and, instead of an occasional study or amusement, often forms the whole business of life. I warn you against this indulgence in time, lest you should be induced to neglect other studies, perhaps more necessary, to prepare you for the sphere in which it is your desire to revolve.

It has been recommended by a French writer,* and the recommendation should not be ne-

* Deleuze.

glected, that, in order to abridge the study of mathematics, this science ought to be regarded, by those who pursue it not as a profession, as an instrument merely; that they should not labour to make new discoveries, or invent new methods; and that they should limit themselves to the knowledge of that which is known, and neglect what is only curious in its higher branches.

Though there is much good sense in this advice, I would not have you to be satisfied with a superficial knowledge of the science, or a slight acquaintance with its elementary principles: you must endeavour to advance still further; to make yourself acquainted with both pure and mixed mathematics, and the higher branches of analysis, the easy use and application of trigonometrical and algebraic formulæ; the chain of geometrical propositions, and the spirit and process of mathematical investigation and philosophy. With such a knowledge of these sciences, it will be impossible either to forget them, or to avoid experiencing their advantage in your subsequent studies and professional pursuits. Under the direction of an able preceptor, your progress will, I doubt not, be rapid, and your improvement sensibly and immediately felt.

Of the moderns, the best writers on geometry are the English, and the French the best on trigonometry, of which I should wish you to make yourself a competent master; because, as Woodhouse* very justly observes, “every part of mixed mathematics has been enriched by its formulæ; and, since the time of Newton, all enquiries into physical astronomy have been conducted by means of its language.”

The mathematical sciences, besides their power of fixing the attention, and regulating and disciplining the mind, you will find of extensive and varied utility.† They constitute the basis of most of those arts and sciences that add to the comfort of life, and contribute to the enlargement and expansion of the human intellect. They will enable you, more easily, to understand natural philosophy, civil and natural history, chronology, political economy, the arts, &c.; because with these different branches of knowledge, they have a close and intimate connexion, and mingle and embody themselves with them. The best and most general course of mathematics, is that

* Woodhouse on Plane and Spherical Trigonometry.

† It has been said by Charles XII. of Sweden, that he who is ignorant of arithmetic, is but *half a man*.

laid down by Hutton.* It embraces all that is necessary to be known, (stopping at spherical trigonometry in the 2d vol.) by those who do not mean to devote their exclusive attention to the science ; but if you design to enter more deeply and extensively into its principles and branches, you will find a sufficient number of able and learned writers of almost every modern nation, to give you all the instruction you need desire. And while you are acquiring the principles, I need scarcely point out to you the necessity of making yourself acquainted with the history of the science from its first rude origin, to its present high and brilliant state of improvement. This you can obtain from Playfair, or Bossuet a French mathematician, of great and merited eminence, who has very lucidly related its gradual progress and improvements in the different ages

* Perhaps the following course of mathematical studies would suit those better who intend to practice the law, or any of the learned professions, viz: 1st. Pure Mathematics, Arithmetic, Analysis, or Algebra, Playfair's Elements of Geometry, or Simpson's Euclid, six first books, conic-sections, Plane and Spherical Trigonometry, by Woodhouse, Surveying and Mensuration. 2nd. Mixed, or Physico Mathematics, viz: Mechanics, Hydrodynamics, Astronomy, Geography, and Acoustics. Of the first division, the most important and useful branches are Surveying and Mensuration ; of the latter, those of Practical and Physical Astronomy and Geography.

and nations of the world, where it has been cultivated.

The acquisition of logic and the mathematical sciences will not, I think, engage you more than two years, and I am sure you will agree with me in saying, when you have completed these studies, that no equal portion of time could have been more advantageously, and perhaps more agreeably employed. You see that I am brief, but I wish to be so in all my communications. I cannot pause, nor is it necessary to dwell, on the merits of each particular writer I may recommend, nor enlarge on the usefulness of every branch of knowledge I may wish you to acquire. The author's name, the nature of the science, and the order in which it is to be studied, will be all that I can give, and, I think, all that will be necessary for your direction.

Adieu.

LETTER IV.

ON NATURAL PHILOSOPHY.

My Dear Son:

I mentioned in the preceding letter that a knowledge of the mathematics, particularly physico-mathematics, was essential to a proper understanding of physiology, or natural philosophy. Indeed there is but little difference between them, except that the latter embraces a wider range and a more extended field of inquiry into the arcana and operations of nature. As the connexion, therefore, is so intimate, and the importance of the science so great, you will not experience much difficulty, and I am sure you can have no particular aversion, to dipping into a branch of knowledge so replete with interest and utility. The utility of philosophy you will be enabled correctly to appreciate, when you enter upon your subsequent studies, and have commenced your course of historical reading; from the knowledge you will have of the cause of most things you see around you, and the light and aid it will afford you, in separating the true from the false, the marvellous from the probable, so frequently blended by those his-

torians who are ignorant of the laws of nature :
for,

“ Nature well known, no prodigies remain.”

“Philosophy, the mother of all good arts,” says Cicero, “is in truth the gift and invention of the gods.”* It comprehends, in its largest import, the knowledge of whatever belongs to nature, and the causes, effects and properties of all created beings. A field of science, so wide and diversified as this, cannot but be eminently useful and deeply interesting to all who wish to soar above the ignorance of savage life, and to have a more comprehensive view of the stupendous and matchless wisdom of that being who wields the destinies of the universe. “The knowledge of nature,” says Plutarch, “frees us from a superstition full of terrors, and fills us with a true devotion, accompanied with a hope of good.”†

As judicious an arrangement of this science as any I have seen, though a little antiquated, is that given by Martin in his *Philosophical Grammar*—an arrangement which includes the whole scope of physical knowledge, and goes beyond the limits, usually assigned to it by writers on natural philosophy. He has divided physiology

* Cicero Tusc. 1.

† Plut. Pericles.

into four parts, viz: 1st. *Somatology*, which treats of the universal nature and properties of matter; 2nd. *Cosmology*, or astronomy, which exhibits a general view of the universe; 3rd. *Aerology*, which comprises the philosophy of the atmosphere and its phenomena; and, 4th, *Geology*, which contains a philosophical view of the earth and its animals, minerals, vegetable productions, &c. With these three first divisions, you will find no difficulty in making yourself acquainted, because you are already, from your prior studies, in no small degree, conversant with them; but the fourth, and last branch, on the subdivisions of which I shall hereafter dwell more at large, will demand more of your time and labour; and will, I am certain, excite as much interest, and afford as much pleasure, as either of the preceding.

On natural philosophy, a great deal has been written, and many improvements have been made in it, but as you have not much time to spare, a careful study of the best systems will be amply sufficient for your purpose. Of these, I think those of Cavallo, Adams, Nicholson, and Playfair,*

* Cavallo's Natural and Experimental Philosophy, Adams' Elements of Natural Philosophy, Nicholson's Introduction, Playfair's Natural Philosophy.

or either of them, will be all that you need study ; especially since you have acquired the philosophy of the inimitable Newton, and penetrated the circle of physico-mathematics.

In examining and investigating the various theories of the earth which have been published from time to time, by men often rather too visionary and speculative for the character of philosophers, if you should ever have leisure, you would perhaps derive neither amusement nor edification. Their theories are often indeed plausible and ingenious, but ingenuity and plausibility, in matters of mere speculation, may amuse, but cannot greatly instruct. Cuvier's* is decidedly the best and most rational, and perhaps the only one you need put yourself to any trouble to examine ; but with the principles of geology, in the general sense of the word, you must nevertheless, endeavour to make yourself well acquainted ; for, it is by this knowledge, united to that of astronomy, that we can properly understand the means employed by nature in the formation of the globe.†

* Buffon's, Burnett's, Hutton's, and Werner's Theories, may also be read as matter of curiosity.

† The following are the best works in geology, viz : Brande Faujas, and St. Fond.

G

This branch of natural philosophy, necessarily embraces the elements of physical geography and natural history : of the subdivisions of the latter, I shall hereafter speak ; but to the elements of the former, or geography, I must now call your attention, with a view to impress upon your mind the absolute necessity of acquiring a correct knowledge of them. To this end, you will see the importance of physical astronomy which you will study, in Ferguson, Laland, and Laplace.* Indeed the one cannot be properly understood without the other. Astronomy, says Delauze, is “The foundation of geography—the guide of chronology—the light of history—it serves not only to determine the possession of places, and to fix dates, but to rectify the relations of historians, and to discover the causes of their prejudices.”

* It is astonishing, says M. Prony, how great is the number of questions which astronomy alone can resolve and illustrate, and which are connected with the usages and wants of society—*La fination et la classement des epoques de tous les ages ; le calendrier, la mesure et la description du globe terrestre ; la perfection et la surete de la navigation, la connaissance des causes de la differentes influences, &c. Voila une partie de ses bien faits dans ses grandes et nombreuse applications qui semblent etablir une communication immediate entre le ciel et la terre ; pour le bonheur des hommes.*”

I have called your attention to geography, at this time, because it is one of those preliminary branches of knowledge, which you ought to possess in all its details, and which is almost indispensable to the understanding and acquisition of civil and natural history. To facilitate your labour, I would recommend the following, as the easiest and most effectual mode of acquiring this science. Begin by copying maps and charts, and marking the positions of the principal mountains, lakes, rivers, and cities, in the different nations or states of the world—always taking care to separate physical from political—ancient from modern, geography. By this plan you will soon know, thoroughly, the latitude, longitude, climate, and relative position of the different countries and places on the earth; and when you have made some progress in drawing, to which I shall call your attention in my next, you will find this practice of copying rather an amusement than a toil. After you have entered upon your historical course, you will be enabled to understand the cause of the solicitude I evince in thus earnestly recommending this science to your notice, from the facility it will afford, and the trouble and time it will save you, in the prosecution of your historical studies.

Adieu.

LETTER V.

ON DRAWING, PAINTING, ARCHITECTURE, AND
MUSIC.

My Dear Son.

I will now proceed to point out to you what I conceive to be a necessary sequel to your mathematical and physiological researches, and what, I doubt not, you will deem a relaxation from the labour of mind you have hitherto found it requisite to employ. The art of drawing is connected with mathematics, and highly useful in geography, natural history, and the arts. It will enable you, with great ease to sketch a plan, an animal, a plant, the face of a country, and the lines of a landscape ; and thus to convey a more accurate and definite idea of these objects than any you could communicate by mere verbal description. When you have acquired the ability, the habit of sketching and copying maps will make you better and sooner acquainted with physical geography than any other plan you can adopt ; because it will thus become an object of sense, and, by tracing, for some time, the outlines of countries,

and delineating the principal places of the world, such as rivers, mountains, cities, &c. and noting their latitude and longitude, it will be so strongly imprinted on the memory, that no time will be able to efface the impression. The knowledge of drawing requires a partial acquaintance, at least, with anatomy,* perspective, and the theory of proportions. These you may attain in a short time; because your previous studies have given you some knowledge of the two latter, and, with the former, you may soon be acquainted. Under a good instructor, drawing will be neither a tedious nor an arduous employment. And when you have attained some facility in it, you will soon experience, in addition to the other advantages I have glanced at, its power in giving steadiness to the hand and correctness to the eye, and in heightening your relish for what is beautiful and exquisite, both in art and nature. In the art of drawing you will perceive the utility and application of your mathematical studies, especially that of optics and perspective, not only in the

* “A general knowledge of the interior of the human body, says M. A. Jullien, no man ought to be a stranger to—Anatomy will, at once, reveal to him the immensity of that power who has created every thing, and the fragility of that feeble creature who appears to be called to crawl and to reign upon the earth.” Read Bichat’s Anatomy, and Blumenbach’s Comparative Anatomy.

formation of various lines and figures, but in the system of analysis it has taught you. "*Un bon dessinateur,*" says M. Lancelin, "*est, son genre, un excellent analyste.*"* Because in this, as in them, you proceed from the more simple to the more complex, from objects the most easy, to those the most difficult; and, while thus employed, your hand acquires an ease and steadiness of motion, and your eye a quickness and accuracy of vision that will be of no small service to you, even in common life.† When you have acquired the art of drawing with sufficient precision and delicacy,

* Introduction a l'Analyse des Sciences.

† Drawing, says Lancelin, above quoted, who has passed a very high encomium upon this art, traces not only the image of all that exists, but also of all that may exist—it is at once the language of nature, of intelligence, and of imagination. The importance of drawing or design, in my eyes, is such, that it appears to me one might confine the education of early youth to the acquisition of this accomplishment, which I regard as an introduction necessary to all conditions, besides its being, to all ages of life, a very extended and fruitful source of amusement and pleasure—an object of relaxation—a charming occupation and one of the fundamental articles of all good education, public or private. Government, anxious to multiply and extend the powers of the human mind, as well as the elements of good taste, could not do better than to increase public schools for drawing, in order to furnish to their citizens the means of instruction in an art which is obviously one of the most beautiful and the most certain instruments of our knowledge.

and have, thus habituated yourself to the imitation of nature in her general outlines, you may proceed to follow her, in her more minute and varied beauties, and to give life, expression, and colour, to what you have been previously learning merely to delineate. The union between drawing and painting is so very intimate, that the one cannot be known without a desire to possess the other. They are denominated, with truth, sister arts, for both are alike imitative, and both nearly of the same remote antiquity.

“The painter, says Ammonius, may design the outlines and proportions of a man, but it is by colouring that he brings it to represent a Socrates, or a Plato.” The effect of colouring in nature is felt by every animated being; it gives delight to the eye, and beauty to the countenance. Nature, the prototype of the painter, always touches the productions of her pencil with the richest, most delicate, and lovely tints, and dashes over the undulating and graceful outlines she sketches, the magic splendour and radiant beauty of her hues. The art of painting is intended to imitate nature, in all her charms, and for this purpose, it employs the colours she uses, and the lines and figures in which she delights. Painting, my dear son, is not less useful than drawing, and, certainly, not less

amusing and agreeable. It is an accomplishment that has been admired in all ages, and will continue to be admired, as long as the mind is susceptible of pleasure from what is excellent in art, or beautiful in nature. It will enable you to convey a correct idea of what you have seen and what you cannot otherwise describe : "it pours ideas into our minds ; words only drop them." It is a universal language which is understood by every one, and with which every one is charmed and delighted. In common life, it is useful by enabling us to preserve the likenesses of our relations and friends : in the sciences, by furnishing us with the figures, colours, and shapes of animals, plants, minerals, and other objects or phenomena of nature ; and by supplying the architect with models, and the surgeon and physician with the fine forms and delicate texture of the human body. In short there is scarcely any trade, or profession in society, to which it does not yield some advantage and improvement.

You will see, as you advance, that, of this art, the prominent feature is colouring ; though that feature is merely mechanical, and not of very difficult acquirement : but it is by colouring that this is distinguished from the other imitative arts with which it has, in common, composition, imitation,

design, and expression ; but colouring constitutes its principal and richest ornament, and is, indeed, the soul of beauty.* Of colouring, the leading objects are, truth, force, keeping, and harmony ; the fine effects of which you may immediately perceive in any masterly production of the pencil ; yet to give these their highest degree of excellence, you must make yourself acquainted with the *clear obscure*, (*chiaro-scuro*,) or just conduct and proper arrangement of light and shade.—Without this, you may daub, but will never paint. It is a principle, both in drawing and painting, of the greatest utility and importance, and is correctly appreciated by every artist who aspires at excellence in his profession. “The contour of the illumined part,” says a Greek writer,† “should be blended with, and lost, in the shade, for on this, joined to the advantage of colouring, depend animation, tenderness, and the similitude of

* Should the most able master in design, attempt to represent by that alone, a rose or grape, we should have but a faint and imperfect image ; let him add to each its proper colours, we no longer doubt ; we smell the rose—we touch the grape ; hence the poet—

So glow'd the grape, so perfect the deceit,
My hand reached forward, ere I found the cheat.

WEBB ON PAINTING.

† Theages, Pathagoricus apud Stobæum.

truth." As imitation, however, forms the great principle of this art, you must always go prepared with your port-folio and crayons, to record every striking and beautiful object in nature, and every new fold of drapery, or graceful attitude of body, you meet with, that you may know how to combine and unite and form a posture, at once striking, splendid, and natural.

But while I thus recommend to you a knowledge of this art, I must not be understood as wishing you to become a professioned artist, or to get so much attached to it, as to relinquish, as many have done, every other pursuit in its favour. I never desire to hear you say "*E son pittore anchio*,"—I, also, am a painter. It will be sufficient that you know how to draw and colour with ease and taste, such objects in nature and art, as may strike your mind, by their grace, their novelty, or their beauty. Beyond this, it will be improper to advance, and short of it you must not stop.

We will now proceed to architecture and music, of which you may, or may not, as you please, acquire some theoretical and practical knowledge. With the principles of the former, you can obtain, in a short time, a very competent ac-

quaintance, and this will be rendered the more easy, from your previous knowledge of geometry, perspective, and design. On this subject I need only recommend to you the works of Vitruvius, Palladio, and a late treatise on perspective by Brown; and by familiarising yourself with the various proportions and the different orders and styles of architecture, you will soon know as much of this art as it may be necessary for you to possess.

Architecture, like drawing, is said to be one of the imitative, as well as fine arts; and contains, in itself, most of the elements of sublimity and beauty. Its origin was rude, and its highest possible excellence, has not, I think, yet been attained. In the soft and voluptuous climate of Greece, where imagination sprang into vigor, and genius nurtured to maturity, by the delicious air which its inhabitants breathed, and the beauties of nature by which they were surrounded, architecture was finally brought to its present state of perfection. The Norman, Saxon, and Saracen, or Gothic style, has, indeed, been ingrafted upon that of the Greeks, but, though it may add to the variety of the art, and perhaps to its usefulness, it falls far short of that exquisite taste and refinement which the Greek style displays.

The beauty of the different orders, the nice and harmonious proportions and exquisite effect of that style, has never been rivalled, though I still hope they may yet be surpassed. The Greek style of architecture is evidently well calculated for such a climate as that of Greece, but I cannot see why it may not be so improved and modified, as to be better suited to colder and more intemperate latitudes.

The style of building should be adapted to the situation in which it is placed, that congruity may be preserved, and the harmony and contrast remain uninjured. There is an adaption in all things, and I think, with St. Pierre,* that a style might be introduced into the north, better suited to the climate, and equally susceptible of beauty, grandeur, and effect. The trunk of the pine, for example, might serve as a standard of proportion for the shafts of the column, and the ornaments of these shafts, be the imitations of the natural and staple productions of northern latitudes, such as corn, cotton, tobacco, hemp, &c. If the Egyptians could take the pine as a model in the construction of their pyramids and obelisks, and the Chinese, in their rich pavillions, and even consider it as the symbol of immortality, I see no objec-

* Harmonies of Nature.

tion to the imitation of it, in its native country, nor why the pyramidal or conical should not be substituted in the place of the Greek cylindrical order. As to the disposition of the columns, they might be grouped in conical rotundos, instead of long peristyles, in the order in which the seeds of the pine are arranged in their cones. "With this view," says St. Pierre, "I would give a progressive elevation to the columns in the middle of the rotundo, so as to increase the extent of the perspective, the outside column being shorter and of less diameter. If the peristyle be favourable to coolness in a warm climate, by affording a free circulation of air, the conical rotundo is equally favourable to warmth in a cold climate, by contracting it within, and by stopping the course of the wind on the outside. The interior and exterior of its vault might represent the scales, and the oval form which are found so pleasant in the pine cone." This, and the Greek order, however, might, by the exertion of a little genius, be so united as to suit every latitude of the United States; and, thus, form a national style of architecture, better adapted to the climate than the Greek alone, and equally well calculated for the purposes of beauty and magnificence. But I wander.

H

You will find when you have obtained a knowledge of this art, (in which I mean to include military and naval architecture,) that the pleasure, as well as the advantage it affords, is not so inconsiderable as you may suppose. The eye becomes accustomed, it is true, to regularity, uniformity, and harmony of proportion; but we are so organized as to receive as much delight from the perception of these, as from the richest variety in nature, and, I am inclined to believe, that their habitual contemplation affords no little aid in the formation of a well-ordered and well-regulated mind. The harmony of proportion is as agreeable to the eye, as the harmony of sounds is to the ear.*

If architecture be not a source of immediate advantage, it will at least be one of no small gratification; and, as this branch of the fine arts is much admired and cultivated in the United States, it would, I think, be unpardonable to be wholly ignorant of its practical or theoretical principles; especially, when these principles can be attained at so small an expense of time and labour.

Of music, it is not necessary to say much.—

* Harmony, says Plato, has the same effect upon the mind that exercise has upon the body.

Your taste for this art will be regulated by your ear, and your love of "the concord of sweet sounds." It has been asserted by the great bard of nature, that

"He who has not music in himself,
Is fit for treasons, stratagems, and spoils;
The motions of his spirits are dull as night,
And his affections dark as Erebus."

It is, indeed, rare to meet, in the whole circle of human life, with an individual whose organization is so defective as not to be excited by the power of music, or whose feelings are so torpid and brutalized, as to be wholly indifferent to its enchanting operation. It would appear impossible to resist the emotions of pleasure, and sometimes of extacy and rapture, its dulcet and harmonious tones are calculated to produce, and that man is to be pitied, rather than despised, who can remain frigid and motionless in a fine flood of melody, or amidst a full and overwhelming gush of delicious sounds. They come not o'er his ear,

..... like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odour.

And the poet may, with propriety and truth, exclaim, "*Hic niger est, hunc tu caveto.*"

But to be pleased with music, and to be a mu-

sician, are two distinct and different considerations, though both are bottomed on the same principle, a susceptibility of pleasure, from the combinations of harmony and melody. On the power of music to excite our sympathies, and to rouse or tranquillize our affections and passions, I deem it superfluous to dwell: you have, I know, already felt this power, and it has been much better, and more beautifully, illustrated in Dryden's *Alexander's Feast*, and by almost every poet of ancient and modern times, than I could presume to do it: nor is it of any great consequence to dispute whether this be an imitative art, or not, provided we feel its power and can understand its principles. The theory of music, which, if not an imitative, is, at least, one of the fine and liberal arts, is connected with natural philosophy, and bottomed on the doctrine of sounds, produced by the vibratory, or undulatory motion of the air.

To this subject I wish you to pay some attention; for, if you should desire neither to practice nor compose, it will not, at all events, be time and information thrown away. But to be able to perform on some musical instrument, and occasionally to relieve the toil of study, and the gloom of solitude; and to soften the asperities

and lessen the miseries of life, must be an accomplishment you cannot but feel anxious to possess; and as Beattie* very justly remarks, "nothing but practice will ever give that quickness to the ear which is necessary to enable one to enter, with adequate satisfaction, or rational dislike, into the merits or demerits of a musical performance." I am not at all surprized that Chesterfield should have been so much opposed to his son obtaining a practical knowledge of music, because his aim seems to have been to drill and mould him into a modern fine gentleman, garnished out with all the external polish and brilliancy of manners he was capable of acquiring, while his heart remained void of every thing, but the frigidity and deceitfulness of that school of politeness to which he wished him to belong. How music can have the effect, as he asserts, of putting "a gentleman in a very frivolous and contemptible light," I cannot easily conceive. It certainly is not in my mind either very contemptible, or very frivolous, to be able to relish the finest combinations of sounds, or to be capable of resorting in a leisure hour to an amusement which is so well calculated to beget emotions of pleasure, and so suited to tranquillize the agitations of the mind, and to

* Beattie's Essays.

soften the ruggedness of our nature. Much greater men than Chesterfield—I mean Polybius, Plato, Aristotle, Plutarch, Quinctillian, and though last, not least, Montesquieu himself, have given their suffrage in favour of this exquisite art, and have praised it, as an efficient instrument of moral and political discipline, which not only refines the manners, but smooths the rough paths of science and of labour. Had I not felt its power, and experienced its utility, I should have thought it unnecessary to recommend it, as a part of the system of education I wish you to pursue, and shall not now press it upon you, if your ear or your taste should forbid its attainment; but this is not the case, and your inclination will lead you to acquire it. The instruments on which I should be pleased to see you perform, with facility and skill, are the flute, clarionett, and violin, or either of them. Of these, the two first are very simple and soon mastered, but the latter is more difficult, because it is not so perfect, and will require more time, attention, and practice. A few lessons from a skilful teacher, will be sufficient to give you a competent knowledge of this branch of the art, in which you will continue to improve, as you continue to practice; and, as to the theory, I need only refer you to Rousseau and D'Alembert, who have written

on this subject with their usual ability and eloquence, and who will give you all the information you may desire. But, before I conclude, I would suggest to you the propriety, if your voice be tolerable, of taking some lessons in vocal music also, that you may have it in your power, when requested, to accompany a singer, and to join in the vocal part of the service of your God with benefit to yourself and pleasure to others.

The fine arts of which I have spoken in this letter, may be united to graver studies, and pursued in connexion with natural philosophy or civil history. By devoting one hour a day to each, your progress will be rapid, and you will, in a short time, attain that point of excellence in, and that degree of acquaintance with, them, which it may be desirable for you to possess.

Adieu.

LETTER VI

ON A COURSE OF ANCIENT HISTORY.

My Dear Son :

You have now reached that degree of literary and scientific knowledge, which will qualify you to enter upon a regular course of historical reading. Your preparatory attainments are such as will enable you to derive great benefit, as well as much satisfaction, from the study you are about to commence ; and, though you have already acquired some knowledge of ancient history, while engaged in learning the Greek and Latin languages, you must not think that sufficient, of itself, to preclude the necessity of further research, or of a more extended acquaintance with the subject. It is necessary to contemplate history with the eye and spirit of philosophy ; to view it as a whole, in all its connexions ; to trace effects from their causes, and to follow the progress of nations, as of men, through all their revolutions and changes ; from barbarism to refinement, from their origin to their end. The plan recommended by D'Alembert, is there-

fore, injudicious and improper ; because he wishes the effects to be studied, before the causes are known, and to commence with modern and end with ancient history. A retrogression of this kind is painful, because it is contrary to nature, and, in a great degree useless, because we lose that link in the chain of events, which is necessary to keep up the connexion. The study of ancient history may not, perhaps, be so useful to the statesman, but, to the philosopher and the christian, it is equally important with that of modern history ; and though the early annals of almost every nation, be blended with, and in a great degree, buried in fiction and fable ; yet it must be conceded, that it is sometimes gratifying, if not important, to be acquainted with them. In commencing this interesting science, I would advise you to have recourse to a well digested and rapid outline of universal history, from the earliest to the latest times, that you may have a close view and a just comprehension of the whole chain of events ; the rise and fall, and the connexion, dependence, and revolutions of nations : and I know of nothing so short, and at the same time so complete, on this head, as Le Sage's general picture of universal ancient history, contained in one sheet ; which you should read and read again, till you have a perfect conception,

and distinct recollection of the whole subject; thus, with great ingenuity, spread before the eye, in the manner of a geographical map. Having mastered this, you may then take up the modern compilers of general history, of whom, perhaps, the best are Milot and Rollin; while, at the same time, you pay the strictest attention to chronology and geography. You will soon discover the impossibility, and, indeed, the absolute uselessness of reading the very numerous historical works with which the world is at present filled.—The mind would sink under the weight and pressure of such a mass, and the memory, however tenacious and vigorous, could not retain but a small portion of what had been committed to its keeping. It has been very justly remarked by Milot, that, “human genius is too limited to be able to perceive, distinctly, a vast multitude of objects, when confounded together, and that to grasp at more than we can possibly retain, is the way to know nothing, or to know every thing imperfectly.” An attention, therefore, to the following general rules, while engaged in the study of history, will be of great importance in facilitating your progress, and rendering your path more smooth, accessible, and pleasant.

First. Confine yourself, as far as may be practicable, to what is important.

Secondly. Never remain satisfied until you have obtained the truth, if within your reach.

Thirdly. Be neither too sceptical, nor too credulous in your investigations.

Fourthly. Always examine for yourself, and depend on no authority too implicitly. Your knowledge of logic and mathematics will be of great aid to you in this.

Fifthly. Avoid too subtle and minute enquiries, which demand too much time, and are of no great moment at last: and,

Sixthly, endeavour to acquire and retain only that which is useful and necessary; such as a knowledge of the virtues and vices, the genius and character, the laws and customs, the constitution and policy, the literature and science of nations, and the causes which contributed to their greatness, and which led to their destruction.

An attention to these rules will guide you in the march you are now to make, and render whatever you read highly useful and interesting. In relation to chronology, I think it more proper that you should study it, in connexion with histo-

ry, than as a separate branch of knowledge.* Depending, as it does, wholly upon memory, you will see the necessity of observing a regular order in your dates, that they may be more easily acquired and remembered. Chronological, or historical charts, such as Priestley's and the atlas of Le Sage, or Lavoisne, are, therefore, the best ; as they present to the eye all the events and characters of each period in one line, and almost at one view, and thus fix them more permanently upon the memory. After you have read Milot and Rollin, with proper care, you should take up the Bible, into which, I know, you have already dipped, but which you must now examine more diligently ; because it is the oldest historical record extant, and gives an account of the earliest, and, perhaps, the most interesting periods of the world. Abstractedly from the religion it inculcates, and to which we are bound to pay the high-

* A Russian writer, Count Potoki, has attempted to elevate Chronology to the rank of a science, in a work entitled, "*Principes de Chronologie pour les temps anterieurs aux Olympiades*," which may be consulted with advantage. Deleuze is of opinion, that the best method of studying chronology, unconnected with history, is to set down the dates of the most important epochs, in regular order, on a slip of paper, and commit them to memory. "The knowledge of the rest," he observes, "will be the fruit of order, and acquired without our thinking of it."

est respect and deference, it contains a body of history, the authenticity of which has been confirmed by geological investigations, the traditions of other countries, and the progress of civilization; and which, from the simplicity of its style, the excellence and sublimity of its sentiments, and its rich and splendid poetical images, cannot but be read with the deepest interest and satisfaction. For a further account of the Jewish and other oriental nations, you may consult Josephus, Calmet's Scripture Illustrated, and Sanconiathe's Phœnician History; but next to the sacred volume I have mentioned above, Herodotus stands first in rank, if not in antiquity. His history contains a narrative of all that he knew concerning the Lydians, Ionians, Lycians, Egyptians, Persians, Greeks, and Macedonians, and embraces a period of near 234 years, terminating about 479 years before the birth of Christ. As it will be tedious and unnecessary to dwell on the contents and merits of each historian I may name, I shall briefly direct your attention to those which follow, and, at the same time, suggest the propriety of reading them in the order in which they are given. After Herodotus must succeed Thucydides, and to Herodotus and Thucydides, you should occasionally join Justin, Cornelius Nepos, Plutarch, and Diodorus Siculus, who

enlarge on, and corroborate, the facts those historians furnish. You will see when they touch on the same subject, and delineate the same characters; and when they do this, it will be proper to examine them together. To Thucydides, must succeed Xenophon's History of Greece and Expedition of Cyrus, and the Histories of Greece and Persia by Diodorus Siculus, together with Arrian and Quintus Curtius. You may then read the modern compilations of Mitford or Gillies,* Potter's Grecian Antiquities, and the travels of Anacharsis by Barthelemy. An attentive perusal of these writers, will give you a competent knowledge, not only of that highly interesting, and once beautiful country, but of the whole world in those ages. From Greece, you should proceed to Rome, and while reading the histories of that country, you will necessarily become acquainted, from the connexion which existed between it, and the other nations of the world, with such of the memorable events and distinguished characters of those nations as have been preserved and transmitted to us. In commencing the Roman history, I would again recommend to you some well-written epitome, such as Florus, Eutropius, or Goldsmith's Rome, accompanied with Lavoisne's atlas, before you proceed to the more am-

* Mitford and Gillies' History of Greece.

ple and extended histories of that country. When you have made yourself sufficiently acquainted with these, you may proceed to the regular and consecutive perusal of the following authors, namely: Dionysius Halicarnassus, Livy, Polybius, Plutarch, Appian, Sallust, Cæsar, Dion. Cassius, Suetonius, Paterculus, Tacitus, Herodian, Aurelius Victor, and, if you please, what have been called the *Scriptores Romani*, viz: Zozimus, Jo-mandes, Ammianus Marcillinus, Procopius, Agathias, and the Byzantine historians; to which may be added, Hook's Roman History, Crevier's Roman Emperors, the Ancient Universal History, perhaps one of the finest bodies of history in the world; Adams' Roman Antiquities, and Mont-faucou's Antiquities Explained, which you need only consult occasionally. All the classical writers I have named, should be read in connexion with D'Anville's Ancient Geography, Grenet's Atlas Portatif, Strabo, and Pausanias.

In studying the history of Rome, you must not neglect to make yourself well acquainted with the Institutes of Justinian, which will not only enable you more perfectly to understand the domestic policy of that people, but will be of great and essential service to you, both as a lawyer and a statesman. A knowledge of coins and medals must also be attained, because it greatly fa-

cilitates the acquisition of history, and illustrates the darkness and obscurity which sometimes envelope the events, dates, and geographical positions of ancient nations, and because it is also very important in the study of natural history, poetry, painting, sculpture, and architecture.—For this purpose, you need only consult Addison on the usefulness of ancient medals; a small work entitled an “Essay on Medals,” and an introduction to the knowledge of medals, by D. Jennings, and whatever collections of ancient coins and medals you may meet with. You will be pleased always to bear in mind, that the mere narrative of events, however eloquently told, is not all you must attend to in the prosecution of your historical studies. Higher and more important ends should be kept in view, namely, utility and improvement; and you must endeavour to blend, with the narrative of “olden times,” an acquaintance with the state of the sciences and arts, the political, moral, and religious opinions; the commerce and agriculture; and the manners, customs, and usages of different epochs. With this view, you will see the propriety of joining to the historians, from time to time, the orators, philosophers, and poets of antiquity, who will agreeably supply you with the information you desire, and, at the same time, as I have already observed, im-

prove your taste, enlarge your understanding, and invigorate your fancy.

Having completed the first great division of history, viz: that of ancient times, you must proceed to the history of the middle ages, which embraces a period of ten centuries, extending from the fall of the Roman Empire, in the west, to the discovery of the new world, by Columbus. A work has recently appeared, which, though it be in fact, merely an abridgment, contains almost every thing necessary to be known of those dark, but interesting periods of the world: I mean Hallam's View of the state of Europe, which you will read with care. To this, may be joined, Gibbon's History of the Decline and Fall of the Roman Empire, which will be sufficient, till you commence your course of modern history; for the most of the historians of this portion of time, go back to the origin of the nations whose history they give, and furnish no incomplete accounts of the middle ages of the world. I have already mentioned, *en passant*, some of the modern writers of ancient history, and on ancient times, and to these, I would further add, Middleton's Life of Cicero, Russell's Ancient Europe, Vertot's Revolutions, Ferguson's Rome, and Le Beau's Historie du Bas Empire.

Adieu.

LETTER VII.

ON A COURSE OF MODERN HISTORY.

My Dear Son :

You desire me now to give you such directions as may be necessary in the further prosecution of your historical studies, and inform me you have pursued, with great benefit, the course previously recommended to you, in relation to the manner of reading ancient history.— I am not a little gratified at the progress you have made, and the number of historians you have read, both in the original and in translation. And it affords, in addition, no inconsiderable pleasure, to be told that you derived more satisfaction from the perusal of the Bible, than from that of any other work of antiquity, however distinguished for its elegance, sententiousness, and beauty. It affords me pleasure, because it accords with the opinion I have long entertained, and satisfies me that your moral taste and sentiments have not yet been vitiated. But in our opinion of the excellence of this book, we are not alone: some of the greatest men the

world has produced, have given this sacred volume a decided preference, in all that constitutes sublimity, morality, history, and eloquence ; and, I will venture to say, that no mind, not wholly vitiated, can rise from the contemplation of the pure morality it inculcates, without finding itself better informed, and more intensely inspired with the love of virtue and of God.

Your short, but satisfactory remarks on the various ancient historians you have read, are highly gratifying to me, as they manifest a laborious attention and a fine taste, for what is admirable in composition, and excellent in morals, that will add much to your advantage in the prosecution of your subsequent studies. Of all the profane historians you have read, I agree with you, my dear son, in thinking that Thucydides, Polybius, Livy, and Tacitus, are the most eloquent, judicious, and well informed. All nations have united in extolling their merits, and admiring their genius ; and it is impossible to study them without having the mind, in no ordinary degree, enlarged and improved. Thucydides has been proposed by Longinus, as a model of grandeur and elevation in the composition of history, and, if we properly consider the powers he has discovered in the work he has written, we cannot

but admit his pretensions, and coincide in judgment with the able critic I have just mentioned.

It is scarcely necessary to inform you, so great was the consideration in which he was held by the Greeks, that Demosthenes is said to have transcribed him several times, in order to habituate himself to the rapidity of his conceptions, and to catch the close and vigorous manner in which he wrote. Indeed, you will find almost every word he employs, a sentence, and every sentence replete with energy and thought. Of Polybius, I cannot speak so highly; he is often loose in the structure of his sentences, and careless and negligent in the choice of his words: but in the importance of his matter, and the extent and comprehension of his views, he is superior to Thucydides, and better calculated to afford instruction to the politician and the statesman.

You cannot think too favourably of the Roman historians, Livy and Tacitus. Livy is peculiarly happy in narration—his pictures are drawn by the hand of a master; his colouring is delicately, though richly laid on, and his contrasts finely conceived and happily executed. He is at once eloquent, graceful, and majestic; moving forward with a loftiness that astonishes, and a sweetness

and fluency that never fail to captivate and charm. There is a plainness in the midst of his majesty, which leads us to believe he is destitute of art, though he possesses a great deal of it; but this pleases us the more, because it is not seen, and because it is wholly free from the appearance of affectation. The faults of Livy's style are diffusiveness, want of vigour, and occasional obscurity; and, as an historian, he has been charged with negligence in the investigation of his facts, too much partiality in the details he has given, and too strong a love for what was marvellous and impossible.

We now approach the oraculous Tacitus—a writer as distinguished for his political, as his historical excellence, and whom, it is impossible to read, without being edified and delighted: I prefer him before all the Greek and Roman historians I have mentioned, and would recommend him to you, in a particular manner, as a writer whose merits you should study, and whose excellences you should endeavour to imitate. Tacitus seems to have had a proper conception of the true character and legitimate objects of history, and though the events which he has chosen to record, are marked with great corruption and iniquity, he neither advances what

is false, nor suppresses what is true ; but with an impartiality that must excite our admiration, he details the actions of men, without magnifying their turpitude, or depreciating their merits. His mind was richly fraught with every species of information, necessary to constitute an able and eloquent historian: he was well acquainted with the different modes of government then existing; versed in the secret policy of states, and had an intimate knowledge of mankind. "In him," says Blackwall,* "the statesman brightens the scholar, and the consul improves and elevates the historian." His deductions are maxims, because they are founded on the nature of truth, and drawn from an acquaintance with the motives and actions of men. He was as much of an orator, as an historian; his images are striking, and his delineations admirable; we feel the emotions he wishes to communicate, and the passions he intends to excite: in short, every description he gives you, is a picture, and every picture is complete. But Tacitus had his faults—his descriptions are sometimes too minute, and his style often too figurative and ambitious. He is rather more inclined to paint the vices than the virtues of our nature; to exhibit the gloomy and

* Blackwall's Introduction to the Classics.

sombrous, rather than the gay and brilliant tints of the picture he presents. Yet still his magic pencil gives colour, and form, and shape, to every thing it touches; and every thing he touches, springs like Venus from the ocean, arrayed in beauty, and filled with attraction. The orator will read him with delight, and the philosopher with admiration, for the history of Tacitus is, indeed, "Philosophy teaching by example."

Your admiration of Plutarch, is not in the least surprising: he has had his admirers in all ages, and is likely to have them as long as learning is esteemed, and integrity beloved. The very nature of his work, exclusive of its intrinsic merits, is such as to charm and edify almost every reader. We contemplate, at almost every period of life, the lives of the poets, the orators, the philosophers, and heroes of antiquity, through a medium so clear and so transparent, that our pleasure increases as we advance, and we quit them with a regret that he did not leave us more. It is the nature of this species of composition, to please: we are anxious to know every thing that concerns those whose talents, and virtues, and heroism, have excited our admiration, and filled the world with their fame. The more we know of them, the more we are interested, and

when we meet with their biographies, sketched with the ability that Plutarch displays, we peruse them with avidity, and leave them with reluctance.

The historians I have glanced at, my dear son, and, also, the orators and poets of antiquity you have read, I should wish you to read over and over again.

"Nocturna versate manu, versate diurna."

They are models in all that is excellent in art, and all that is masterly and finished in composition. When you have acquired a taste for their beauties, and a relish for their various excellences, you will find your mind imbued with such classical imagery, sentiment, and discrimination, that you will relish, with additional zest, whatever bears the stamp of polished genius, or the impress of intellectual refinement.

It is now time to take up modern history, in the study of which I have only to recommend a course, similar to that which you have already pursued in relation to the ancient historians.

First. Read the best executed historical epitomes, or abridgments, paying the strictest at-

tention to order in your reading; for the art of memory is greatly aided by regularity, and, indeed, without regularity, all will be confusion in your mind. The best epitomes of modern history with which I am acquainted, are Puffendorf's and Milot's. These, with the historical chart of Priestley, and the great atlas of Le Sage, or Lavoisne, will give you an ample outline of modern history, which you may afterwards fill up, by reading those historians who furnish more minute and circumstantial details. The atlas of Le Sage or Lavoisne, is a work so ingeniously conceived, and so admirably executed, as to form in itself a body of universal history, geography, and chronology, which will enable you, almost at a single glance, to take a wide and comprehensive, yet connected survey, of the events of nations, and to pursue, without much difficulty or labour, the whole chain of facts, with their concomitant dates, from the earliest to the latest periods of the world. I have seen no work so well calculated to give you a general view of history, or one that contains, in truth, so happy a combination of history, genealogy, chronology, and geography. Grey's ingenious *Memoria Technica*, is another work which will greatly facilitate the acquisition of historical facts and dates,

and which may be easily understood and retained. To avoid confusion, and to preserve the order I have suggested, I would recommend the following division, as one that will be found eminently useful.

First. Ancient history, which terminates with the destruction of the Roman Empire in the west, and with which you are already acquainted.

Secondly. History of the Middle Ages, embracing a period from the above epoch, to the discovery of America ; and,

Thirdly. Modern History, which comprehends the modern ages, and the whole intervening time, since the period of that discovery.

Of these three grand divisions of general history, the most important, if not the most interesting, is the third or last ; because it commences at an era of the world, when a new order of things arose, and a new chain of events began.

To this division, therefore, it is desirable you should pay the utmost attention, and, with the momentous and important events it embraces, make yourself well acquainted. As a further

aid to your memory, and an additional facility to your improvement, I should wish you to subdivide these again into other divisions ; for example, to begin and end with some remarkable epoch or revolution, which you will arrange into separate sections, each containing—

First. The civil and military affairs of the nation whose history you are reading.

Secondly. The history of its constitution, laws, and government.

Thirdly. That of its learning, and learned men.

Fourthly. That of its fine arts.

Fifthly. That of its commerce, agriculture, and manufactures, as far as such information can be obtained: and,

Sixthly. That of its manners, customs, language, &c.

This arrangement can be preserved, by means of a common place book, into which you may enter the most remarkable events, and what

ever relates to these subdivisions, under their respective heads. After having formed this arrangement, and made these preparations, you may proceed to the modern part of the universal history of which I have spoken, or that by Mavor, Muller, or Milot, which will give you a general, though rapid, survey of the events of the modern world, and make you well enough acquainted with the histories of the different nations of Asia. The connexion existing between the ancient and middle ages, you have already preserved, and have, at the same time, acquired a pretty correct knowledge of the origin and early events of those nations, now so conspicuous in the world, by the perusal of Hallam's History of the Middle Ages, and Gibbon's Decline and Fall of the Roman Empire. But, in relation to the latter, I must not neglect to avail myself of this opportunity of putting you on your guard against the sly sarcasms, bitter irony, and dangerous insinuations, in which he occasionally indulges against the Christian Religion.

The style and manner of Gibbon, are very fascinating and attractive to a youthful mind, which is too apt to be misled by richness of fancy and splendour of diction. To his style, he has paid, perhaps, too much attention; it in-

deed abounds “in elegancies of all sorts,” and is always distinguished by precision and strength, harmony and richness. His mind possessed an elegant abstraction—his remarks are solid, yet sprightly; just, yet vivacious; and his learning, research, ingenuity, and liberality, are such, that we feel it impossible to withhold our admiration, and are constrained to agree with Dr. Robertson, in thinking that there is no example, in any age or nation, of such a vast body of valuable and elegant information, communicated by a single individual. From Gibbon, you will proceed to the history of modern Europe, by Russell, Bigland’s Sketch of the history of Europe, from 1783; and thence to the more copious and extended histories of the different modern nations, beginning with that of Italy, and proceeding to those of France,* Germany, Spain, Russia, and Great Britain; and, finally, closing with the history of your own country. Among the historians of Great Britain, I conceive it almost useless to name Hume and Robertson, because you must already be acquainted with their merits and their fame; but to

* Gifford’s History of France; Naylor’s History of Germany; Bigland’s History of Spain, and Ramsay’s Universal History, may be read in addition to the last histories of those nations.

Hume's England, and Robertson's Charles V., I should wish you, as you intend to adopt the profession of the law, to pay particular attention. These able and elegant historians, have given a very ample and satisfactory account of the feudal system, a branch of knowledge indispensable to the legal student, as it is the parent and foundation of almost all the law that exists, both in this country and England, in relation to real property. But, in addition to this information, so important and useful to a lawyer, you will find in them a spirit of philosophy, a chastity and elegance of style, and a justness and depth of observation, which I should be delighted to see you acquire, and by which I know you will be benefited. In the wide range of general history I have pointed out for your pursuit, I must not omit to mention the historians of particular periods or reigns, and the memoirs and biographies of illustrious men, who have distinguished themselves by their talent, their knowledge, their magnanimity, or their patriotism.

This source of information will be enlarged, and its acquisition facilitated, by your knowledge of the Italian, Spanish, and French languages, which, you tell me, you now begin to read with considerable ease. These will open to you an

extensive and variegated field of instruction and entertainment, and enable you, with greater satisfaction and advantage, to peruse the best and most classical writers of foreign nations, in their native tongues. In the Italian, you will find some historians who may very properly be placed in the first rank. These are, Guicciardini, Sismondi, Davila, Bentivoglio, Father Paul, Giannone, and Machiavel. In the Spanish, I know of none, except Mariana, and De Solis, that merit to be classed among historians; but Spain has not produced many writers of great merit in any department of literature, except the drama, and fictitious history, and I question whether even her best historians can lay claim to a very high meed of praise, in historical writing. France, however, stands pre-eminent in compositions of all kinds, from the gravity of philosophy, to the sprightliness and brilliancy of "divine poesy." In memoirs, especially, the French writers excel; but of these, it will be proper to read the best only, and, I think, none can be superior to those of Sully and the Cardinal De Retz. From them you will derive, not only much historical information, but a great deal of amusement and general instruction.—They will let you into the secrets and intrigues of cabinets, the policy of governments, and the

nature of man, in his highest state of refinement, and placed amidst the splendour and corruption, and polish, of courts. Connected with a course of general history, are the histories of particular reigns, and the lives of public men. Of these, the most excellent are, Robertson's Charles V., Philip de Comines, Thuanus, Rosco's Leo X., and Lorenzo De Medicis; Sommerville's Reign of Queen Anne, Belsham's George I., II., and III.; Watson's Philip II. and III.; Took's Catherine II., Voltaire's Louis XIV., Charles XII., and Peter the Great; Miss Aikin's Elizabeth, and James I.; Harris' Lives of James, the two Charles's, and Cromwell; and Segur's Frederick and William II. These should be read in connexion with the history of the country you are studying. But the history of England being blended with that of our own country, and the nations themselves intimately connected by a similarity of laws, language, usages, and customs, it will require more of your attention and time than that of any other nation.—Of Great Britain, and especially England, many histories, annals, and chronicles have been written and compiled. To read the whole of them would be an Herculean undertaking, and I conceive an unnecessary waste of time and labour. It will be sufficient, therefore, barely to run

over such as I think deserve your more particular attention. They are, first, Goldsmith, then Rapin, Hume, with Smollett's and Bisset's Continuation, Henry, M'Cauly, Baxter, Holinghead's Chronicles, Robertson's Scotland, Warner's Ireland, and Baine's or Stephen's Wars of the French Revolution, accompanied by occasional references to the British Annual Register, the Parliamentary Debates, and the State Trials.

When you have completed the history of England, and arranged and digested it according to the very judicious plan Henry has adopted in his work, you should next proceed to the history of South America, and, finally, to that of your own country, of the details of which, it is desirable you should make yourself a perfect master. The best histories of the southern division of this great quarter of the globe, are Robertson's South America, Pizarro and Orellana's History of the New World, Garcilasso de la Vega's Royal Commentaries, Diaz del Castello's Conquest of New Spain, De Solis' Conquest, and Clavigero's History of Mexico, Torquemada's Indian Monarchy, Southey's Brazil, Molina's Chili, Leone's Peru, Charlievoix's Paraguay, and Edward's West Indies. To these, it will be

proper to add the narratives of the early voyagers, and first discoverers of that continent, viz: Herrera, Ulloa, &c.; and a perusal of Humboldt's Mexico and Narrative, and an occasional inspection of Thompson's Alcido, will supply you with all the information that can now be obtained of the present condition of that very beautiful portion of our globe. Of our own country, the principal histories are, Ramsay's United States of America, and Marshall's Life of Washington, which partakes more of a general history, than a biography. To these must be joined, all the histories of the different States that you can obtain,* from the period of their discovery, to that of their confederation; together with Gordon, Botta, Ramsay, and Warren's Histories of the American Revolution, Henry Lee's Memoirs, Heckewelder, Colden, and Adair's Indian Histories; Douglas's Summary, Burke's European Settlements in America,

* Burke's History of Virginia, Proud's History of Pennsylvania, with Findlay's History of the Pennsylvania Insurrection; Hutchison's History of Massachusetts, Winthrop's Journal, Hewitt's South-Carolina, M'Call's Georgia, Smith's New-York, Smith's New-Jersey, Belsham's New-Hampshire, Trumbull's Connecticut, Williams' Vermont, and Bozman's Maryland. These are the best State histories we have, though, on the whole, defective in matter, arrangement, and style.

Holmes' Annals, and whatever relates to the civil, natural, political, and geographical history of our highly-favoured country. The history of each nation may be closed by the perusal of the accounts of it, furnished by the most intelligent and unprejudiced tourists and travellers who have visited it; and thus, your knowledge of each, will be rendered more complete and perfect. It may be again necessary to remind you, before I conclude, that, in the whole course of your historical reading, you must never lose sight of the order and arrangement I recommended to you, at the commencement of this letter, as so essential to a clear understanding, and a perfect recollection of the facts you have acquired, nor, at any time, neglect to accompany your course with chronological tables, and geographical maps—the two eyes of history: for without these, it will be impossible, accurately, to follow the chain of events, to preserve the details, to unite the histories of different countries, or, in short, to read with that satisfaction history is calculated to afford, and intended to yield. I have purposely omitted to say any thing of ecclesiastical history, because it is not a branch of knowledge so important in this as in other countries; yet I would not have you to be wholly unacquainted with it.

You will find it of some service, from its connexion with civil history, and not of very difficult attainment. All that you, or perhaps any Layman, need know of the subject, may be found in Mosheim's or Milnor's Ecclesiastical History, and Bower's History of the Popes, which I recommend to your perusal.

Adieu.

LETTER VIII.

ON THE OBJECTS AND USES OF HISTORY.

My Dear Son :

It has been my endeavour, in the course of historical reading I have attempted to point out for your instruction, to impress upon your mind the necessity of considering history as philosophy teaching by example. You must be careful not to neglect this great and prominent object ; but, if possible, always to view the events of the world which the muse of history has delineated, often, indeed, with a pencil dipped in blood, and not less frequently in the vivid colouring of fancy, through the medium of philosophy alone.

The great tendency of history, is to inculcate wisdom—it has the same effect on youth, that experience has upon old age. “The school of example,” says Bolingbroke, “is the world ; and the masters of this school, are history and experience.” In the page of history, we contemplate man in every condition of life—in eve-

ry gradation of virtue and of vice. He is presented to us, as before a tribunal by which he is to be condemned or acquitted. We are made acquainted with all his motives, his feelings, and his actions; the whole form is portrayed--no part is thrown into shade, or concealed by drapery; he stands before us, as nature, education, or society has made him; we pity his misfortunes, we love his virtues, and turn with horror and disgust from his vices. The historian, indeed, is, and ought always to be, the friend of virtue; and, whatever may be his prejudices or his feelings, the love of fame compels him to praise or to censure, wherever praise or censure is due. History is not only a school of example, but a school of virtue: We are not only taught experience by the examples it furnishes, but virtue by the precepts it inculcates. The historian, in tracing the rise and fall of nations, dares not so pervert the actions of men, as to give to virtue the qualities of vice, or to vice, the properties of virtue. He is constrained to adhere to truth, and to assign to virtue and vice, "their local habitation and name." Even Machiavel* himself, according to Hume, vile and infamous as his sentiments appear, in his politi-

* This able man has been much misrepresented and misunderstood.

cal works, redeems his character in his history of Florence, and inflames our love of virtue, and our detestation of vice. In this respect it is of no great importance whether the event recorded be fictitious or real, exaggerated or darkened, the operation and effect are the same; and both tend, alike, to produce and strengthen the sentiments of virtue. We view, with enthusiasm and delight, the characters of Aristides and Fabricius; but turn, with loathing and horror, from those of Nero, Caligula, and Domitian. It is in history we behold, as in a mirror, the pernicious effects of the love of power, and the dreadful consequences of blasted ambition. The vicissitudes of human life, and the revolutions of empires, claim alike our sympathy and our commiseration; and the fate of Marius, seated amidst the ruins of Carthage, or of Belisarius, wandering in blindness and beggary, through those countries his valour had won,* affects us no less than the overthrow of kingdoms, or the fall of empires. Look at Babylon, at Palmyra, at Greece, and at Rome! what melancholy does it not produce; what a moral does it not inculcate? Where are now the heroes and sages of Greece—the cradle of the muses, the glory of the world?

* Gibbon doubts this fact.

Gone glimmering through the dream of things that were
 A school-boy's tale, the wonder of an hour;
 The warriors weapon, and the sophists stole,
 Are sought in vain; and o'er each mouldering tower,
 Dim with the mist of years, gray flits the shade of power.

BYRON.

And Rome, too, the eternal city; the mistress of
 empires; "the Niobe of nations!" Where are
 now thy temples, thy glory, and thy might?

.....Come and see
 The cypress, hear the owl, and plod your way
 O'er steps of broken thrones and temples, ye
 Whose agonies are evils of a day,
 A world is at our feet as fragile as our clay.

BYRON.

But the catastrophe of cities, and the downfall
 of nations, are not all we learn from history—
 higher objects are attained: we are led on from
 cause to effect; we are taught to philosophize
 and to reason; we are made to mark the rise
 and progress, and destruction of kingdoms, and
 to observe the virtues that contributed to their
 greatness, and the vices that produced their
 ruin. In short, we have the experience of ages
 before us, and it is our own fault if we do not
 profit by it, and render it useful to ourselves and
 our country. The experience, too, which is
 thus afforded, is preferable to that which is de-

rived from a knowledge of the living world ; for though the impression made by the former, be not so deep or lasting, it is less mixed with prejudice or feeling, and the mind enters into the examination of the actions of men, and the conduct of nations, with more temperance and coolness, than it can possibly feel in any view it can take of the latter. Moreover, the examples which history gives us, are more perfect and complete in themselves, than those we have an opportunity of observing in our intercourse with society ; and their utility, must, of course, be proportionably greater. But in what, you will perhaps ask, does this utility consist ? It consists, to sum up the whole in a few words, in enlarging our sphere of knowledge, in anticipating our acquaintance with the world, in exhibiting to us a true picture of human life and action, in invigorating our judgment, removing our prejudices, lessening our self-love, and making us more wise, virtuous, and happy.*

* "History," says Sismondi, "is the depository of the experiments of social science—no less than physic, chemistry, agriculture, and medicine, are the depositories of the natural sciences. High policy is experimental, and legislation, political economy, finance, war, education, and religion, are so likewise. It is important that *all* should understand the consequences of human institutions and actions ; and these consequences are to be found in history.

History is the school of philosophy—the *magistra vitæ*, the mistress of human life. Her precepts are the precepts of wisdom and virtue; her sphere the circumference of the world and the circle of time; her principles are the principles of rectitude, and her deductions are the deductions of experience and of truth. In the acquisition of every species of knowledge, wisdom and virtue should always be the end proposed; and, in history, this end should never be forgotten. A mere acquaintance with facts and dates is not sufficient—is not all you have to acquire. The study of history must be pursued as a science; its principles must be applied to actual life, and its knowledge to the concerns of nations. But to study it, with this object in view, you must carry with you the spirit of philosophy; you must analyze and arrange, meditate and digest; you must endeavour to trace the effect to its cause, and the action to its motive—

Felix qui potuit rerum cognoscere causas.

You must constantly labour to separate the true from the fabulous, and the real from the fictitious; “neither grope in the dark, nor wander in the light.” What is unnatural, we shall not believe, and what we cannot believe, we will not relish or be profited by. The origin of almost

all nations is buried in fable, or adorned by fiction. Ignorance and superstition are apt to magnify error, or to exaggerate and pervert truth. What is wonderful or extraordinary, delights the mind, in the infancy of knowledge; and invention and imagination are employed to raise perhaps a common character, or an ordinary event, beyond the sphere of probability. History sometimes yields her pencil to poetry, and Reason often retires, while Fancy usurps the throne of truth.

I have endeavoured, my dear son, to caution you against the great evil which the study of history now presents—the multiplicity of books. I wish you to remember, in this, as in every other department of knowledge, the maxim of Livy, *multum legere potius quam multa*. The almost infinite number of historical works which are to be found in nearly every modern language, would, to be read, require a period much longer than that which is allotted as the ordinary duration of human life. All that you, or any one can do, is to read with discrimination, and according to the plan I have sketched for your direction. By this mode you will acquire, to use the language of lord Bolingbroke, “less learning, but more knowledge, and, as this

knowledge is collected with design, and cultivated with art and method, it will be, at all times, of immediate and ready use," both to yourself and others. But in the study of history, in addition to the constant employment of your memory, you have much to exercise your judgment. The veracity of the historian is not always to be implicitly depended upon. Among the various and contradictory accounts sometimes given of the same event by different historians, you must examine and determine for yourself: must endeavour to separate truth from fiction, the probable from the extravagant, the gold from the dross. You must weigh, in your mind, the probability of every fact recorded, and, as in law, admit no evidence but the best of which the nature of the case is susceptible. You should in this, as in every other science, pursue truth through all the meanderings of prejudice and of error, and never rest contented, until you are satisfied she has smiled upon your efforts, and crowned your labours with success. This, indeed, is more essentially requisite in the historian himself, but the student of history is equally interested in feeling that he is right, and in knowing that the information he has acquired, is founded on the solid basis of immutable truth. From

these remarks it will be obvious, my son, that some preparatory knowledge is requisite to make the study of history yield that extensive moral, and intellectual advantage and profit, it is so well calculated to afford. It is true that facts, and names, and dates, may be acquired, at a very early period of life, and that facts, and names, and dates, cannot be too early impressed upon the mind. Every one knows that impressions, thus made, are not easily obliterated, and are retained long after more recent ones are forgotten. But the philosophy of history, in its application to the various actions of human life, and the conduct and condition of nations, is to be acquired, only, when the mind is more matured by age, and enlarged by knowledge and experience. Of the preparatory information to which I have alluded, you are already, in a great degree possessed; I mean an acquaintance with chronology, geography, astronomy, and natural philosophy, to which may be added some of the physical sciences, particularly chemistry and geology, on which I shall dwell, more at large, hereafter. The utility of chronology and geography, in illustrating history, must, from what I have already observed, be manifest; and astronomy, in perfecting your knowledge of geography, and

in facilitating chronological calculations, and, thus enabling you the more easily and perfectly to comprehend the divisions of time, and the concatenation of events, cannot be dispensed with. Mathematics, philosophy, geology, &c. you will now find of no little service, in establishing the truth, or probability, of those events which are connected with the operations of nature, and the power of art. “Without some acquaintance with philosophy,” says Dr. Priestley,* “it will be impossible to distinguish between the most absurd chimeras of eastern romance, and the most natural historical relations,” and a knowledge of the mathematics, in addition to its other advantages which I have already previously attempted to develope, will make us better acquainted with the military works and movements of those nations whose history we read. You will understand, my dear son, that I do not mean, by these remarks, to insinuate that history ought not to be read without a knowledge of the sciences I have mentioned; I merely wish to be understood, as saying, that it will be read with much greater advantage and profit—that it will tend more to enlarge and enlighten the mind, and that it will be rendered

*Lectures on History.

more effectually, a school of experience and philosophy, by the aid of such preparatory acquirements.

In the study of history, every one must have a particular object in view. The statesman, the divine, the lawyer, and the scholar, will read with a different motive, and, sometimes, with an altogether different design. But destined as you, and most of the youth of this country are, to the profession of law, the study of history must be pursued, more especially, with a view to the knowledge of human nature, and the moral world; and, according to Bolingbroke, principally for the purpose of “discovering the abstract reason of laws—of tracing them from their first rough sketches, to the most perfect draughts, from the first causes or occasions that produced them, through all the effects, good and bad, that they produced.” You will endeavour to have a knowledge, not only of the operation, spirit, and abstract reason of the laws, in different nations, but you must also make yourself acquainted with the science of government, its origin, its varieties, its revolutions, and its improvements. A science so intimately blended with the happiness and welfare of society—so connected with its highest privileges, and best in-

terests, must be one of the first importance to mankind, and of no ordinary magnitude to you, born and educated, as you were, in a country so highly distinguished by the freedom, and so remarkable for the excellence, of its political institutions.

Adieu.

LETTER IX.

ON A COURSE OF CHEMISTRY AND MINERALOGY.

My Dear Son:

I am pleased to discover that your progress has been so rapid, and that your curiosity, as well as your love of study, still continues as strong and unabated as ever. The sciences to which I now wish to direct your mind, were, you will recollect, cursorily mentioned in one of my former letters,* and may now be either omitted, or acquired, as you think proper: but it is my opinion, they had better be studied, because they are connected with the other branches of knowledge you have already learned, and are, in themselves, a source of high gratification, and no small utility. They can be pursued in connexion with other studies—need not occupy any great portion of your time, and will always enable you, in whatever condition of life you may be placed, or into whatever region of the globe you

* Letter on Natural Philosophy.

may be thrown, to avoid the irksomeness of solitude, and the miseries of indolence. Nature, at every step, will unfold her beauties to your view—her varied features will appear in new and striking loveliness, and in all that fills the air, and the earth, and the ocean, you will perceive a thousand beauties—a thousand wonders, which would, otherwise, have passed unnoticed, or have been neglected; and which will elevate your mind, increase the ardour of your devotion, and make you both a better man, and a more useful member of society. But when I recommend these sciences to your consideration, in the course of education I wish you to pursue, you must not understand me as desiring that you should be very solicitous to make yourself master of them. There is not time for this, and all that you can expect or desire, is a knowledge of their elements, a tolerable facility in the application of those elements, and the capacity to avail yourself of their numerous advantages. Such an acquaintance as this, may be attained in a much shorter time than is generally supposed, and without retarding, very much, your progress in other studies, more indispensable to your profession. If you should not choose to study them separately, you may connect them, if you please, with the fine arts, or with

general history, both of which, they serve to illustrate and improve, and both of which they will aid you in understanding more thoroughly. These sciences may be embraced under the general name of natural philosophy, and considered as subdivisions of that branch which Martin denominates *geology*. The process of investigation, however, pursued in these, you will find differing from that employed in the mathematical sciences; since, in the former, you proceed from effect to cause, while in the latter, you advance from cause to effect. They depend almost wholly on memory, and, to be understood, require minute and habitual observation, which, by the way, I can assure you, becomes in the end, not only pleasing, but highly useful.

You will commence with chemistry, perhaps the most important, and certainly the most useful, of all the physical sciences. It is intimately connected with natural philosophy, unfolds the various phenomena of nature, illustrates the vegetation of plants, and gives to the useful arts their greatest power, and their highest excellence. Entering, as it does, into almost every thing connected with nature, it would be shameful not to have some knowledge of it, especially when that knowledge may be attained without

much toil, and no loss of time. Chemistry has been vastly improved by the labours, experiments, and discoveries of the moderns, who have employed all their genius and bestowed their undivided attention upon it. To what higher point of perfection it is destined yet to attain, I am not able to anticipate; but it has certainly advanced, since its origin, with a step both rapid and astonishing, and has now reached all the accuracy and correctness of a science. From the time at which it was confined in its signification, to the mere art of *working metals*, or of making gold or silver, to the present period, its improvements have been constant and almost innumerable, and its utility, of course, proportionably augmented. Chemistry was borrowed from the Greeks by the Arabians, who called it alchemy,* and its professors alchemists, and who first introduced it into the west of Europe. These alchemists, who have been long and severely satirized, conceiving that gold was a component part of all natural bodies, and capable of being brought to a state of purity,

* Alchemy is an Arabic word, and compounded of *al* (the,) and *kemia*, (excellent,) or the master-art. Prior to the introduction of this term, it was called *chrysophoca*, (fabrication of gold.) *Argyropœa*, (fabrication of silver,) or *pyrotechnia*, (art of fire.)

laboured with great diligence to discover the means which would produce this change, and convert the baser metals into gold. This power was called the *Philosopher's stone**—*lapis philosophorum*, and many boasted that they possessed it. In the tenth or eleventh centuries, when mankind were buried in the glooms of ignorance and superstition, it was not difficult to impose upon the credulity of an illiterate multitude; and these men, and their pretended art, which they alleged to be a divine gift, were, of course, held in high estimation. But the low tricks which they practised to gain money from those who were simple enough to confide in them, and the facility with which the discovery of printing enabled the wits of the age to attack and expose their knavery, brought them into contempt, and the art, itself, into disrepute. About the fifteenth century, however, it again arose with redoubled splendour, and acquired great celebrity under Paracelsus; who, though his career was but short, and though he was himself an imposter, gave such an eclat

* The Philosopher's stone, besides transmuting baser metals into gold, was to stop bodily infirmities, remedy all diseases incident to man, and to renew life. According to Friar Bacon, *Artiphius* preserved his existence, by these means, for 1025 years.

to the science, that after his decease, many labo-
rious men devoted their attention to its cultiva-
tion, and contributed to its advancement. At
length, appeared the once celebrated Beecher,
who, casting off the shackles of alchemy, reduced
chemistry to the form in which it now appears.
For the last fifty or sixty years, however, it has
made a much more rapid progress, and has been
brought to a much higher state of perfection,
than at any other antecedent period, and from
its great and manifest utility in the arts and
manufactures, it bids fair to become hereafter
a subject of general interest, and attention to
mankind.

To acquire a correct knowledge of this useful
science, you must attend the lectures of some
able professor, and, if that be not convenient,
read and make experiments yourself. Of the nu-
merous treatises on this science, all that you
need peruse and study, are, *Conversations on
Chemistry*, *Thompson's System*, by Cooper,
Brande's Manual, *Henry's Elements of Experi-
mental Chemistry*, *Davy's Chemical Philosophy
and Agricultural Chemistry*, and a work, entitled
One Thousand Experiments in Chemistry. These
writers will point out to you the path you ought
to pursue, and the experiments it will be neces-

sary to make, with a view to such a knowledge of the science as every gentleman of education should feel it his duty to possess. And the intimate connexion it has with natural philosophy, which you have acquired, and the facility which has been given to its attainment by the new nomenclature, will render its approach pleasing, and your progress rather a source of delight than of toil.

Let us now proceed to mineralogy, a branch of natural history which I am happy to find, has, of late, become an object of more inquiry and consideration than it has hitherto been thought expedient to bestow upon it. It certainly is a very important one, and regarded in connexion with the useful arts, ought to be more highly esteemed, and more generally studied, than it now is. The difficulties under which it laboured, in its origin, the genius and assiduity of enlightened men, have succeeded in removing, and what was once a chaos of confusion, has been reduced to a system so lucid and intelligible, that it would not be hazarding much to say, that almost the meanest capacity can comprehend, and the feeblest memory retain it. It must indeed be admitted that there are some difficulties in this, as in every other science, but the chief obstructions in the way of its at-

tainment, are the various and complicated principles or elements which often enter into the composition of bodies, and which cannot be known without being analyzed and decomposed. But with the knowledge which chemistry and the mathematics have furnished you, and especially geometry and algebra, you will be enabled to understand the different figures which chrystals assume, and to calculate, with some ease and certainty, the principles of their formation. Of mineralogy and chemistry, all that it may be necessary for you to understand, will be, to class and distinguish one mineral from another, to know the component parts and properties of bodies, to be able to analyze them by tests, and to comprehend their nature, affinities, and combinations, and the uses to which they may be applied. The first step I would recommend to you in the study of mineralogy, is to obtain access, if possible, to a large cabinet or collection of minerals, without which, you cannot make any progress in the science. Read Phillips' Introduction to Mineralogy, and Conversations on Mineralogy: familiarize your eye with their external characters—their shape, colour, lustre, transparency, &c., and with the distinct characters of each species. Then endeavour to class and arrange them according to the system

adopted by Cleveland, Jameson, or Haüy, whom you should read with care. The only instruments you will want, are a good convex lens, an electrometre, magnetic needle, a pair of scales, a few acids and alkalies, and a hammer. With these, and some books, you will, in a short time, be able to analyze and determine the family of any mineral that may be presented to you, and, at length, to know not only the class and species, but the variety and name of a specimen, by a bare inspection of its external character. That part of mineralogy, however, which treats of rocks, and which belongs chiefly to geology, will require more of your attention and time; because it is less settled, and more difficult to be understood. It has, indeed, been greatly simplified by a judicious arrangement, the result of accurate observation and experiment, and which, though often disputed, has been at last generally adopted. This arrangement was introduced by Werner, and consists of—1st, Primary; 2nd, Transition; 3rd, Secondary; 4th, Alluvial; and, 5th, Volcanic formations. Werner's Theory, called the Neptunian, from the agency he gives to water, and to contradistinguish it from the Plutonian, or that of Hutton, who admits both fire and water as agents, is founded on the belief that certain substances have been succes-

sively deposited upon each other, according to the order Werner has developed. These two theories have been compared and illustrated with great eloquence and ability, by Playfair and others, whose works you must peruse. But to facilitate your attainment of this branch of mineralogy, you will pursue the plan I have already recommended, in relation to the other portions of the mineral kingdom, namely: familiarize yourself with the different species of rocks in a cabinet, and endeavour to become acquainted with their respective positions upon the earth, and their indications of the other minerals with which they are usually associated. After this, read Bakewell's Introduction to Geology, Mawe's Familiar Lessons, and Faujas St. Fond, and Brande, whom you have already examined; and, having united this knowledge to geography and the arts, and made yourself sufficiently acquainted with the mineral world, you may next proceed to the study of organic life, or the vegetable and animal kingdoms, which I will consider in my next.

Adieu.

LETTER X.

ON A COURSE OF BOTANY AND ZOOLOGY.

My Dear Son:

—————Manibus date lilia plenis
Parpureos spargam flores.

AMONG all the natural sciences, there is none so alluring and delightful as that of botany. It unfolds to its votary a scene of enchantment and beauty which nothing can surpass, and which leads him through the apparent difficulties by which it is surrounded, with a power so pleasing, that every inclination to resist is banished, and every toil becomes a pleasure. It is in the vegetable world that nature seems to have displayed her nicest touch and most delicate colouring. The variety, magnificence and beauty of this portion of her works, it would be impossible to describe; and can only be relished by those whose taste and inclination lead them to the study of botany. To such, a source of almost unceasing delight is afforded, and that delight is increased in proportion as the mystery is unveiled; and the whole beauty of the vegetable king-

dom, with all its rich, splendid, and magnificent drapery, is laid open to his view :

—————For who can paint
Like nature? Can imagination boast
Amid its gay creation, hues like hers?
Or can it mix them with that matchless skill,
And lose them in each other as appears
In every bud that blows?

The science of botany, however, must be considered on a more enlarged scale than that which limits it to a mere exhibition of physical beauty. Connected with medicine, agriculture, and the arts, its importance cannot be too highly appreciated, or too attentively considered. It directs our search for those plants which are suitable to the soil we wish to cultivate—it enables us to procure the most beautiful and interesting varieties, and to choose among the numerous tribes of vegetables that are spread over the surface of the earth, such as are the best adapted to our wants, and the most proper to decorate our dwellings, and to multiply our enjoyments. In religion and morals, this charming science has also its advantages. In contemplating the wonderful organization of plants, we cannot but admire the wisdom of that matchless being,

“Whose breath perfumes them, and whose pencil paints.”

And a conviction of that wisdom must necessarily inspire greater love and warmer devotion. Its moral influence is felt by begetting simple tastes ; by infusing into the mind ideas of order, and into the soul, sentiments of benevolence and peace.

Till the age of Linnæus, botany had not the character of a science. Nothing but confusion, disorder, and difficulty existed, where harmony and beauty have since been made to reign. The genius of a Gesner enabled him to make some small advances towards a system. Cæsalpin went still further, and Tournefort succeeded in producing one founded on the form of the Corolla. But the discovery of a sexual union in the vegetable world was reserved for Linnæus, who has been denominated, with peculiar propriety and justice, the father of botany ; and on this marriage of plants, he has erected a system, founded upon the number and combination of the sexual parts, which not only from its clearness, but also from its fine poetical character, excites that enthusiasm which is so remarkable in those who have devoted themselves to this branch of natural history. He has cast around this science a charm so captivating and irresistible, that the apparent difficulties which arise

from the first view of its formidable nomenclature, are disregarded or despised, and the delighted student marches forward with a pace steady and progressive; because his path is enamelled with flowers, which delight his vision by the variety and brilliancy of their tints, and regale his scent with the deliciousness of their fragrance.

I speak now of botany as a science, comprehending vegetable physiology, and a knowledge of the medicinal, esculent, and other uses of plants; and not as a mere nomenclature or system of words. My object is to exhibit to you what I conceive the best plan to be employed in the acquisition of this science. The system of Linnæus I have already mentioned: it is however due to the genius and perseverance of Bernard de Jussieu to state that the scheme which he has established suggested, however by Linnæus himself, has many eulogists and followers, who assert that he has rendered the science more easy and simple. It consists in exhibiting the natural relation which is found to exist among plants, and in uniting them into families, in which the presence of one character proves that of many others, while their analogy points out the similitude of their qualities.

Thus the discoveries made by analysis are now confirmed by synthethis in such a manner that the individual who studies a few details may, by examining a small number of vegetables of different families, form a general idea of botany. The mere knowledge of the nomenclature of botany does not constitute a botanist. A man, says Rousseau, may be well acquainted with this beautiful science without knowing the name of a single vegetable. Yet the knowledge of the nomenclature will be, in some degree, necessary as an introduction, and may be soon acquired. A name, for example, is given to an object of sense; and though that name be foreign, it will easily be recalled whenever the same object is presented.

The best and most easy plan to be pursued, according to a French writer,* in the acquisition of this science, after you have obtained a knowledge of the principles, is to accompany a person who is acquainted with plants, into the country; go with him into the fields, and groves, and gardens; collect from three to four hundred plants; examine and analyse them carefully, and preserve them in a herbarium. Read whatever has been written about them; examine them frequently; and their names, character, different

* Deleuze.

organs, number of species, forms, soil, proportions and uses will be impressed upon the memory. After this has been effected, determine for yourself about four hundred more according to the Linnæan method; you will then be qualified to comprehend the principles upon which the natural families are established, to ascertain the characters which unite the genera of which they are composed, and to estimate the importance of those characters. You are now ready to enter into a larger field. Gather plants, analyse them, compare those which are new to you with those with which you are already acquainted, describe them as you find them in complete fructification; in many this fructification will be similar; unite them into genera, in effacing from your descriptions the common characters, which you write apart, and preserving the differences in order to distinguish the species. Compare, then, your labours with what has been done by skilful botanists, and *never seek for the name till you have described the plant.*

You must accustom yourself to recollect the synonymes, in order to consult, in case of need, the authors that have spoken of the same species under different names.

In informing yourself of the experiments which have been made to discover the irritability of vegetables, the action which the light, the heat, the influence of the air, water, sun, the phenomena of germination and of nutrition exercise upon them, you must realise the most important of these experiments, and endeavour to confirm the facts, or to discover new ones, by such other experiments as you may deem necessary. You can then study the history of plants the most celebrated for their beauty, their singularity, or the uses to which they may be applied. The study of grasses, and of Cryptogamous plants, should not be neglected. The mosses present, by the elegance and regularity of their parts, by the irritability with which they are endowed, by the means which nature employs to preserve and re-produce the species; a chain of phenomena too curious and interesting to escape any ones attention. Two years will be sufficient to acquire such a knowledge of botany, as one disposed merely to know the classes and divisions, and to acquire exact notions of the principal phenomena of the vegetable kingdom may require. With such a knowledge of botany as I have mentioned, this science will be found more an amusement than a labour, and every day will unfold new charms and new beauties

till the whole vegetable world lies before you in all its splendour, magnificence, singularity, and elegance.

The books in this science I would recommend to you, are not numerous. Begin by reading Barton's Elements, Martin's Rousseau, and Wildenow's Principles; and after you have acquired a complete knowledge of these elements, Linnæus' and Wildenow's Genera Plantarum, and Pursh's and Nuttall's North American Flora, Barton and Elliot's Botany, Curtis on Grasses, and a few other botanical works will be sufficient for your purpose.

From the vegetable to the animal kingdom, the transition is easy, and I think you will find the one not less interesting and useful than the other. The philosophy of both you must and will soon understand, and, when you have traced the analogies which exist between these two kingdoms, and marked the structure, organs, growth, food, propagation, and decay of vegetable and animal productions, you will see, and must be struck with, the extraordinary wisdom, perfection, and power of that being who has spoken them into existence. The various phenomena of animal life will enlarge your views of the

Deity, increase the ardour of your devotions, and enable you to see, and feel how mean, and low, and contemptible, are the most splendid and masterly specimens of art, compared with the most minute and diminutive productions of him whose wisdom is ineffable, and

Whose smallest works

Exceed the narrow limits of our mind.

This science, as might have been expected, has had many followers, whose enthusiasm has led them to eulogise it with an ability and eloquence calculated to excite our admiration, and to stimulate the most indifferent to study. Buffon and Lacipede stand pre-eminent as its advocates and admirers. The former of these may be read not only with great profit, but with much pleasure; both from the great knowledge he displays, and the fine and captivating eloquence, he employs; There is, however, one objection to him which you will soon discover, and that is that his theories are too visionary, and his conclusions too rash and hasty. He was born for the study of nature, his mind was filled with poetical images and fine thoughts, and he never fails to paint with an exquisite pencil and the richest colours.—“The study of nature,” says Lacipede,* “pro-

* Lacipede Discours d'ouverture du cours de Zoologie.

duces that elevation of sentiment, that energy of character, that depth of reflection which give birth to virtue, and blunt the shafts of misfortune. Amidst deserts the most remote—solitudes the most savage—upon shores the most distant, do you experience that dreary loneliness which man dreads as death? Have you not nature before you? Do you not understand her eloquent voice, proclaiming the wonders of the creation?"

The arrangement or classification of this branch of natural history, is very simple, and will be soon attained. It consists, according to Linnæus, of only six classes; and the classification of Linnæus being the most brief, and at the same time comprehensive, has been generally adopted. These classes are again subdivided into orders, and these orders into genera and species; an arrangement very similar to that he has adopted in the vegetable kingdom. The classes are,

1st. *Mamalia*, or animals, that suckle their young, whose heart has two ventricles, and whose blood is red and warm, called viviparous.

2nd. *Aves*, or birds, distinguished like the above, but with feathers, and are called oviparous.

3rd. *Amphibia*, whose heart has one ventricle and one auricle, and whose blood is red and cold.

4th. *Pisces*, or fishes, which have the same qualities as the preceding, but not the same voluntary command of their lungs.

5th. *Insecta*, or insects, of which the heart has one ventricle, the blood is cold and white, and the animals are furnished with antennæ or feelers.

6th. *Vermes*, or worms, the same as the preceding, with this difference that, instead of antennæ, they have tentaculæ.

A very superficial and rapid glance at this subject will enable you to see the necessity of possessing some knowledge of anatomy, and particularly comparative anatomy; a science but recently introduced, and of great importance in the study of zoology. This branch of knowledge I recommended to you while studying design. It will now be useful to you in enabling you to mark the essential characters of animals, their organization, habits, modes of life, climates, and the different degrees of sagacity they possess. It is now, too, you will experience the utility and plea-

sure resulting from your previous acquaintance with design and painting; you can exhibit to the eye by a few strokes of the pencil, a more correct and accurate idea of any vegetable or animal production, than by a volume of oral, or written description. In the study of this branch of natural history, you will pursue the simple arrangement of its classes, commencing with *mammalia* and terminating with *vermes*; obtain, if practicable, access to a museum; take, at first a rapid survey of the whole; then endeavour to distinguish the genera and species of animals, and finally acquaint yourself with all that relates to them; such as their organization, habits, names, &c. For a beginner, perhaps the best work is Blumenbach's Manual, which, with sufficient fullness, will give him a correct notion, and furnish him with a comprehensive outline of this interesting science. After him, you must consult Buffon, Shaw, and Lacipede who, together with the aid of a personal inspection of the animal itself, when possible, will yield you every information on this subject it may be necessary to possess. But in the study of insects, diminutive and inconsiderable as they may appear, a new source of wonder and of admiration will be presented to your mind. You will see that the same great and matchless being that gave life

and wisdom to man, is still visible in the organization of the meanest insect that crawls. The microscope will unfold to you new wonders in a world invisible to the naked eye, and exhibit the same exquisite perfection and excellence, in the most minute and diminutive, that are seen in the grandest and most majestic and unwieldy of created beings. Your imagination may range over a field of infinite extent and variety, and when fatigued with the toil and drudgery of your profession, you can repose amid the beauties of nature, gaze on the rich and splendid colourings of her pencil, and elevate your soul, by the contemplation of the endless perfection and wisdom and variety she displays.

Adieu.

LETTER XI.

ON A COURSE OF MORAL AND POLITICAL PHILOSOPHY, PUBLIC LAW, AND POLITICAL ECONOMY.

My Dear Son:

HAVING now passed through the delightful regions of natural science, you may proceed to what is more immediately the object of mind, but, while you do this, I must caution you against involving yourself in the labyrinth, or losing yourself in the mazes of metaphysical subtlety and refinement. It is a science of great interest to the youthful mind, and is sometimes too apt to give it an improper bias, and to lead it into error; but, grounded as you now are in the physical and mathematical or exact sciences, its effects cannot be very injurious, and its benefits may be considerable.— It will enable you to comprehend the nature and properties of mind, as distinguished from matter, and though it deals in abstraction, and its theories and hypotheses have sometimes been entirely visionary and ideal, it will enlarge your knowledge of man, and make you better

acquainted with the phenomena of the human intellect. You need not wade through the absurd systems and unimportant controversies of Berkeley, Hume, Malebranche, and Descartes; they leave the mind worse than they found it—either on the precipice of scepticism, or in the abyss of delusion and error. It is of no essential importance to know whether matter thinks, or thinks not; whether the soul be distinct from the mind, or whether “this great globe, and all which it inherits,” be real or imaginary—a dull reality, or a sickly dream; such inquiries tend neither to improve, nor invigorate the human mind, and only beget barren and unproductive speculation. The kind of metaphysical knowledge which I should recommend to you, would be that which embraces the being and attributes of the Deity; the natural powers and operations of the human mind, and the affections and passions of the human heart. In the course of your investigation into this subject, you will see the close and intimate union existing between body and mind, and the necessity of knowing the one, in order properly to know the other. Of the physical organization of man, you have already a competent knowledge, and this will facilitate your march into the regions of intellect, and render your progress, not only more

rapid, but more useful and satisfactory. The course of reading on this subject need not be very extensive; it will only be necessary to peruse, with attention, Aristotle,* Locke,† Stewart,‡ Reid, and Brown, and, if you please, Leibnitz, Hartley, Condillac, Kant and others of the French School. Scotland has been peculiarly fortunate in the production of able and eloquent metaphysicians, and it is to her we owe almost all the improvements which have been made in the philosophy of the mind, since the days of the illustrious Locke. The metaphysical science is of an almost unlimited range, and of very great utility in the legal profession, from the principles it furnishes applicable to that science. It sharpens the mind, and if it does not make it more solid, it renders it at least more acute and ingenious. Its necessary tendency is to throw the mind back upon itself, and to beget inquiry and investigation. Read then, with great care, the authors I have mentioned: reflect and meditate much, and do not waste your time in disputes about words, or suffer yourself to be seduced by hypothesis, however brilliant and ingenious.

* Aristotle's Ethics.

† Locke on the Understanding.

‡ D. Stewart, Reid, and Brown's Philosophy.

To intellectual, you will, of course unite the study of moral and political philosophy; a subject blended with, of equal interest and of superior importance to, the one I have just mentioned. The importance of this science you will readily understand, from its subjects and character, inculcating, as it does, those principles which tend to make us virtuous and happy, and developing those rules of conduct which, both as individuals and members of society, we are bound to observe and practice. It is of great antiquity, and has been the subject of deep and interesting inquiry in almost every age of the world. Greece and Rome were distinguished for their philosophers; and, to the former, we are indebted not only for the name of this science, but for one who, during a long succession of centuries, was considered the "secretary of nature," and the "prince of politicians," and whose authority, in this department of knowledge, was felt and admitted wherever civilization had extended, or science had diffused her light. It found its way through the gloom of monkish barbarism, and spread its influence amid the darkness of the middle ages. The ascendancy of the philosophy of the Stagirite was, at one period of the world, almost as unlimited as christianity is now, and but few presumed to

doubt or dispute it ; but a more intimate knowledge of the laws of nature, proceeding from the profound researches and important discoveries of modern philosophers, finally tended to subvert the parepatetic school, and to introduce a system founded upon religion, more true to nature, and more consonant to reason. This system you will find amply unfolded in Paley's Moral Philosophy, Beattie's Elements of Moral Science, Adam Smith's Moral Sentiments, and our own countryman, S. S. Smith's Moral and Political Philosophy, with whose opinions and reasonings you should endeavour to make yourself particularly conversant ; but, before you do this, it will be necessary, first, to read over Enfield's History of Philosophy, Degerando and Stewart's Dissertations, which will afford you a general survey of the rise and progress of speculative opinions, from the earliest times, and of the different and numerous systems of philosophy that have existed in the world. To these, you must add Aristotle's Ethics, Xenophon's Memorabilia, Plato, Cicero's Offices, Seneca's Morals, and Plotinus. But of all the systems of morals that have been introduced, the most excellent, the most pure, and the most lovely, is that which is to be found in the sacred volume, to which I have already directed your attention, and with which,

I hope, you have made yourself acquainted.—“In the philosophy of Aristotle,” says Gillies, and, indeed, in all the ancients, “man is the judge of man—in christianity the judge of man is God. Philosophy confines itself to the perishing interests of the present world; christianity, looking beyond those interests, takes a loftier aim—inspires the mind with nobler motives, and promises to adorn it with perfections worthy of its inestimably valuable rewards.” The unchangeable precepts of the gospel, are the foundation of all human law, and of all human virtue and happiness. They prescribe to us our duties to God, to man, and to ourselves; and it is not hazarding much, to say, that they constitute the essence of human wisdom, and are, beyond dispute, the most infallible guides to present and eternal felicity. “The knowledge of things divine,” says Theages Pathagorus, “and most honourable is the principal cause and rule of human felicity.”*

But you must remember, my dear son, that barely to acquire a knowledge of the principles of

* *Αρχα & αἰτία & Κανονεντι τας ἀνθρωπίνας ἐν δαιμόσυνας α τῶν θεῶν, & τιμῶ ταύτων ἐπιγνώσις.*

THEAG. PYTHAG.

moral science, is not the only end you should have in view—you must go further: you must not only understand, but be regulated by its precepts. The object and aim of all science, is to make men more useful, and, of course, more virtuous and happy, for knowledge ought not only to give power but happiness. The precepts you acquire, should be reduced to practice; the rules of conduct and of action which philosophy prescribes, ought to be realized. A mere acquaintance, however intimate, with the speculative opinions, and moral systems of men, will be of little service to you—they only tend to decorate the mind, without improving or benefiting the heart. It is the heart, therefore, that must feel the influence of, and be governed by, the precepts of religion and morals; all other systems are useless, because it is from the heart that all vice and virtue, all good and evil spring. And I assure you, I should much rather see you an honest man, with a soul pure and upright, than one of the greatest philosophers that ever blazed on society without it. You will have many occasions, in your progress through life, to exercise the philosophy you are now studying, and to experience its efficacy, and the force and truth of the advice I have given you. You will often see the

beauty and utility of the fine maxim of Epictetus, "bear and forbear much;" the necessity of living for others, as well as yourself, and of extending your usefulness as widely as possible; and, when you have thus lived, you will, like the sun, after diffusing his heat and radiance through the earth, sink into the tomb in cloudless glory, conscious that you have done your duty, and have not lived in vain. Endeavour so to live, that you may never say, as a virtuous Roman emperor once did, "I have lost a day." The profession you are about to adopt, is one which will call forth all your virtuous energies, and require all your circumspection and caution to avoid the snares of vice, by which you will be surrounded. It is a profession, I confess, not altogether favourable to the practice of virtue, and will therefore cast additional brilliancy on the character of him who rises above the little chicanery and low arts of such as too often figure as "fomenters of village vexation." In proportion to the resistance you offer to the attractions and allurements of vice, will be your merit and your happiness; and, while many at the bar, are losing all moral and intellectual discrimination, by promiscuously defending the right and the wrong, your judgment and heart, by adhering to the undeviating principles of moral rectitude, will re-

main uninjured, and your character rise in the estimation and respect of all who hear your name.

The elements of political, are intimately blended with those of moral, philosophy, and, of course, must be attained at the same time.— These have been touched on by some of the authors you have read.* It is essential, however, that you should take a more extended and comprehensive view of the subject than they have presented; and that you should acquaint yourself with the origin, nature, and objects of civil governments; and the spirit, tendency, and scope of human institutions and laws. To this end, read carefully, the politics of Aristotle—“a most inexhaustible treasure,” says D. Taylor, “to the statesman, the lawyer, and the philosopher.” The Origin of Laws by Gouguet, the Spirit of Laws, by Montesquieu, who has been, with propriety, denominated “the prince of philosophical politicians,” the Review of Montesquieu, by Tracy, Locke on Government, Ferguson and G. Stewart’s View of Civil Society. De la Croix’s Constitutions, De Real’s Science du Government, Bentham and Mably’s Principles of Legislation, and De Lolme on the Constitution of England. But in ranging over the different constitutions

* Paley, S. S. Smith, &c.

and systems of government, which have existed in the old world, you must not neglect the one under which it has been your good fortune to be born ; and which, undoubtedly, stands “proudly eminent” above all that have ever been adopted for the amelioration of mankind and the security of the rights, liberties, and happiness of society. The constitution of the United States, is a monument of human wisdom, and “an edifice of strength and majesty ; the union of its parts forms its solidity, and the harmony of its proportions, constitutes its beauty.”* Make it, therefore, the standard of comparison, while engaged in analyzing the organization of other governments, and you will see, at once, its superiority and excellence. Its brevity, and precision are not its least merit, and no one will find much difficulty in comprehending it. To render your knowledge of it, however, more perfect, I would recommend to you the *Federalist* and *Letters of Pacificus*, by Messrs. Madison, Hamilton, and Jay, a work of great merit, which will unfold to you the whole design, scope, and bearing of this excellent system of government ; and the motives and intentions of its framers.— There are other works, which will also enlarge your knowledge of the American constitution,

* Deslandes sur l'Importance de la Revolution Americaine.

and which must not be omitted: I mean, Taylor's Enquiry, the Appendix to Blackstone's Commentaries, by Tucker, and Sargeant's Constitutional Law. You may now, or after you have entered upon the study of the law, peruse the decisions of the Supreme Court of the United States, on constitutional questions, which will give you an insight into the principles of its construction, and the legal difficulties that have, from time to time, arisen on the subject. To these, must be added "A Comparative View of the Constitutions of the several States," by W. Smith, of South-Carolina, which will close your labours on that head for the present.

Having completed your course of moral and political philosophy, the next science in order is that of natural and public, or international law, which is equally indispensable to the lawyer, the statesman, and the politician; and in this, as in the other branches of ethical science, you will find the same fundamental principle to exist, to wit: "live honestly, hurt no body, and render to every one his due." The observance of this precept constitutes the happiness of individuals as well as of nations, and forms the basis of moral science as well as of natural law; and natural law is the true foundation of what is denominated the laws

of nations ; *quod naturalis ratio inter omnes homines constituit, vocatur jus gentium*. To the law of nature, therefore, together with that of revelation, as being the basis of civil or municipal law, which you are hereafter to practise, it is necessary you should pay great attention. You have already read the Offices of Cicero, which may be considered as the first elementary book on this subject, and will serve as an introduction to the study you are now to commence. To Cicero must succeed the great restorer of this science, Grotius,* who unfolds its principles and truths with much energy and clearness. Puffendorff† must next be read, and then the following authors in the order in which they are given ; Burlamaqui,‡ Cumberland.§ Rutherford,|| Ward,¶ De Wolf,** Martin,†† Du Ponceau,‡‡ Byn-

* Grotius on the Rights of War and Peace.

† Puffendorff on the Laws of Nature and Nations, with Barbeyraes Notes.

‡ Burlamaqui's Principles of Natural and Political Law

§ Cumberland's Law of Nature.

|| Rutherford's Institutes.

¶ Ward's Foundation and History of the Laws of Nations in Europe.

** Baron De Wolf's Institutes of the Laws of Nature and Nations.

†† Martin's Compendium

‡‡ Du Ponceau's Translation of 1st B. of Bynkershoek

kershoek, Chitty,* and Vattel.† The latter may be considered as the text book of the law of nations, and being constantly referred to by all, as an authority on questions of this sort, he should be read with great attention; and though, as Hobb's‡ very justly observes, the law of nations is the law of nature, applied to states or nations; De Wolf and Vattel were the first who thought of treating the latter separately as a law peculiar to nations who are bound by certain moral duties and obligations which result from their act of association. On the distinction which exists between the law of nature and nations, some difficulty and considerable disputation have arisen; Justinian§ has defined the law of nature to be that which nature teaches to all animals, and the law of nations to be that which is common to the whole human family. Other writers not only define them differently, but differ in their opinion as to the origin of the latter; but with due deference to those authors, I cannot think the question a very difficult one or indeed one of very great moment. I conceive they are alike based on the immutable principles of truth, justice, and

* Chitty's Law of Nations.

† Vattel's Law of nations.

‡ Hobb's Leviathan.

§ Justinian's Institutes.

right; the rules and principles of the one result from natural reason, and those of the other from the common consent of nations: but the maxims of the one may be applied to the other; and the rights and duties which nature prescribes are common to both; "the only difference, as Barbeyrac observes, consisting in the mode of their application, which may be somewhat varied on account of the difference that sometimes happens in the manner in which nations settle their affairs with each other." I cannot, while on this subject, refrain, *en passant*, from expressing some little surprise, that so few men of genius have written on this branch of science. The laws of nations seem yet to be complicated and unsettled, and the subject, it must be confessed, has not been handled in a manner its importance deserves, or in a way to render it either very lucid or interesting.

Connected with the subject of international law, is maritime or admiralty law which, according to Azuni, "rests on the general basis of the law of nature and nations, on the positive regulations of the conventional law of Europe, and on those usages established by necessity." A knowledge of this branch of legal science is of high importance to the lawyer as

well as the politician, and cannot be dispensed with ; and, as it is so connected with the preceding subject, it will be better to commence it now than hereafter, for the sake of preserving order in your course. The best, and perhaps the only, elementary work you need now occupy yourself in reading, is Azuni,* who gives a very comprehensive view of maritime jurisprudence, and points out every necessary source of information on the subject. In addition to this writer, the next work I would recommend at present is the first volume of Rayneval,* who will make you acquainted with the litigated doctrine of search, contraband, right of blockade, freedom of navigation, &c. ; and hereafter, if it should be found necessary, you can embrace a wider scope of reading, and examine Wheaton's Digest, Brown's Compend, Peter's Admiralty Decisions, &c. To maritime law must succeed the study of that code which has formed the basis, or substratum, of the common or municipal laws and civil constitutions of most of the European nations ; I mean the Corpus Juris Civilis, or body of Roman law, the pro-

* Azuni on the Maritime Law of Europe. Johnsons Edit.

† Rayneval dela Liberte des mers.

duction of civilization and philosophy, and denominated, with much truth, the *ratio scripta*, or code of written reason. You cannot, if it be your wish to become a statesman or a lawyer, be ignorant of this excellent code. Indeed it is essential, that you, though an American, should know it; because it furnishes certain axioms and undeviating principles which will hereafter be highly useful in demonstrating the most abstract questions of jurisprudence. A French writer has asserted, with some degree of novelty, in relation to this code, "that justice has never fully developed her mysteries, but to the Roman juris-consults," and indeed too much cannot be said of its general excellence. With the history of this code, Gibbon has already made you acquainted, with his usual ability and eloquence. You have now to examine and study the code itself; from which you will derive great and permanent benefit. This body of Roman law is composed of four parts; the Institutes, the Digests or Pandects, the Code and the Novels, and should be studied in the order in which they are given, by those who wish to become well acquainted with the science of jurisprudence. But it will not be necessary for you, or any American student, to dive thus deeply into the subject;

your range of reading may be confined to Taylor's Elements, part of the first and second volumes of Domat's Civil Law, Pothier's Pandects and Obligations,* and Cooper's Institutes of Justinian, which will furnish you with all the knowledge it may be desirable for you to possess in this science, and smooth your path to the study of the municipal laws of England and America.

The last science, my dear son, I would recommend to your attention, before you enter upon your professional studies, is that of political economy. This has, until very lately I am sorry to say, been almost wholly neglected, and though its importance and usefulness have been long felt and understood by politicians and statesmen in all parts of the civilized world, it has not received that attention it deserves.— In our own country the science of political economy has but just risen from its slumber, and but few ever thought of devoting to it, as a science, any portion of their leisure. It is now beginning, however, as it unquestionably deserves to be, a very fashionable study in this, as

* Pothier's Treatise on Obligations is a work of such sterling merit and usefulness, and such genuine excellence as to deserve not only the particular attention of the lawyer, but of every well-informed member of society.

in most parts of the civilized world, and will perhaps soon rival chemistry or botany in the number of its disciples, though it may not in the force of its attractions. I look upon it in the light of a moral science, and as one that is indispensable to him who wishes to make a figure, or to be useful in the councils of his country. In this science, however, there are various conflicting theories which it will perhaps be proper for you to understand, and which you may, without much difficulty, master. These theories will be found in the different writers on this subject, to wit: A. Smith,* Lauderdale,† Say,‡ Ricardo,§ Malthus,|| Ganilh,¶ Tracy,** Foronda,†† and Storch,‡‡ all of whom you should read, and if practicable, they should be read in the order I have given them. Of Smith's *Wealth of Na-*

* Adam Smith's *Wealth of Nations*.

† Lauderdale's *Inquiry into the Nature and Origin of Public Wealth*.

‡ Say's *Political Economy*.

§ Ricardo's *Principles of Political Economy*.

|| Malthus's *Principles of Political Economy*.

¶ Ganilh's *Inquiry into the Various Systems of Political Economy*.

** Detutt Tracy's *Treatise on Political Economy*.

†† Foronda *Cartas de la Economia Politica*.

‡‡ Cours D'Economie Politique, par H. Storch.

tions, a work of great labour and ability, you will find an analysis by Joyce, which may serve as a pocket companion, and which will give you the whole essence of that author; many of whose principles and positions have of late been warmly contested. The Essay on Population, by Malthus, is a classic in this science, which must not be neglected, and which will demand much of your reflection; and though many of his opinions, also, have been attacked with some vigour and eloquence, they have not yet been shaken, and are not likely, I think, to be ever subverted by a truer or a better hypothesis.

I have now brought you, my dear son, to the close of your preparatory studies, and thus prepared, you will find but few obstacles and impediments in your march to eminence, both at the bar and in the senate. You must and will be distinguished and useful, if you have but common powers of mind, in any walk of life you may think proper to choose: for knowledge thus varied and united to genius, cannot fail to give distinction.

Adieu.

LETTER XII.

ON A PROPER DIVISION OF TIME.

My Dear Son:

THERE is perhaps nothing more important than a proper and judicious distribution of time: it is by this distribution that your progress in science and general knowledge will be facilitated, and your course of study rendered both more useful and pleasant. Be not alarmed at the apparent magnitude of the undertaking; the end is within your reach, and possible to be attained. Remember the maxim of the unfortunuate, but highly gifted, Chatterton, that a man, by abstinence and perseverance, may accomplish whatever he pleases, and the no less remarkable saying of one of the sages of antiquity, *μελιτε το παν*, all things are possible. You must expect to meet with some difficulties, to encounter some obstructions, and to experience some trials; it is not always that *labor est voluptas*; but these you will, in time, surmount, and when you have reached the temple of science to which you have directed your exertions, you will look back with astonish-

ment, that the small obstructions you met with had power to check your career for an instant.

Possunt quia posse videntur.

“Every man,” says Dr. Johnson, “who proposes to grow eminent, should carry in his mind at once the difficulty of excellence and the force of industry; and remember that fame is not conferred but as the recompence of labour, and that labour, rigorously continued, has not often failed of its reward.” Never cease to reflect that time is precious; that the loss of a moment is a loss that cannot easily be supplied, and that, while young, to waste your moments in idleness or dissipation, is like casting away your prospects of future fame, usefulness, and felicity—*fugit irreparabile tempus*. By a judicious employment of your time in youth, you will experience its incalculable advantages in maturity and old age, by the range of thought it will give you, and the extent of knowledge you will acquire; I wish you to be studious not only to be eminent in your profession, but useful to society. Knowledge should never be limited; it is always useful, and will not fail to give you a rank and standing among men of sense, that no other extraneous advantage can or will give. By enlarging your sphere of observation, accumulating sources of information, and

multiplying your lights on all subjects of human knowledge, it is reasonable to suppose your ascent to eminence will be less difficult ; your capacity to be useful, more extended, and your sources of enjoyment more diversified and capacious. What Cicero required of an orator, I require of a lawyer, to have *omnium rerum magnarum atque artium scientiam*. Youth is the period of improvement ; let it not be neglected or suffered to “run into waste.” Labour, however irksome at first, will become habitual and pleasant, and repay you tenfold for the imaginary privations you may suffer, or the loss of sickly and transitory pleasures you may have sustained. It is time enough to commence the practice of law at twenty-five ; you need not be too eager to enter upon your professional duties ; be well prepared and grounded before you commence them, and your march will be easy and your path pleasant. It is the misfortune, if not of all, at least of most of the young men of this country, who intend to make law their profession, to begin the study and practice too early ; to begin before they have acquired the necessary preparatory information, or obtained that wide scope of knowledge so eminently calculated to render them distinguished members of the bar. The inevitable consequence of this precipitancy, is at best but a

mere tolerable mediocrity ; while ninety-nine out of a hundred do not reach even that mediocrity, and are seen haunting piazzas, and lounging about taverns asking for business, and dwindling into that degraded species of being which Burke has, with peculiar aptness, denominated “the foment of village vexation.” Avoid, on all occasions, the society of the idle, the profligate, and the abandoned : by associating with men of this class, you will not only lose much of your time, but will acquire a moral taint by collision, and habits of extravagance and dissipation, that may lead to the most pernicious and fatal consequences. In your moments of relaxation and leisure, associate only with the wise and the good, with those *quibus vivere est cogitare*. You will receive more benefit, and more gratification, from the conversation of an hour spent in the company of literary or scientific men, than you would from a life devoted to the society of the ignorant, the profligate, and the vicious. In conversation of this kind, knowledge is condensed and concentrated, and you receive, in a short time, what has perhaps required the labour and research of years to obtain. But in this, as in reading, always examine and think for yourself : it is by thinking much, that much is acquired, and not by rushing over the innumerable pages of innumerable volumes,

or by hastily, and without reflection, adopting the opinions, or retaining the theories, of the most celebrated and the most wise of those whom you read, or with whom you converse. "Thinking," says Aristotle, "is the business of the gods:" the greatest men have become eminent mainly by this method. "Burke," says a writer in the *Quarterly Review*, (and every other able thinker) "has been formed not by a parsimonious admeasurement of studies to some definite future object, but by taking a *wide and liberal* compass, and *thinking a great deal on many subjects*, with no better end in view, than because the exercise was one which made them more rational and more intelligent beings." "The principal use of reading to me," says Montaigne, "is that by various objects, it rouses my reason and employs my judgment."

The division of time, like the division of labour, is an immense saving, and greatly facilitates one's progress in study. It is inconceivable how much can be acquired, in a short space, by a judicious arrangement of time, and a proper and reiterated application to study. The connexion which exists among the sciences is so close and intimate, that when you know one, you will find but little difficulty in knowing the others :

they not only mutually aid and explain, but they correct each other. "The knowledge derived from them all," says the Reviewer I have already quoted, with great truth, "will amalgamate, and the habits of a mind versed and practised in them, by turns will join to produce a richer vein of thought, and of more general and practical application, than could be obtained by any single one; as the fusion of the metals into Corinthian brass gave the artist his most ductile and perfect material." Always remember to proceed in regular order; never throw too many seeds into the mind at once, lest they should prevent each other from germinating, and do not suffer yourself to be diverted from your course of study by any new work, however high in reputation, before the proper time, lest it should produce, as it will, confusion in the mind, and render your knowledge less solid and perfect. I have, however, no objection to your reading, occasionally, a work of fancy, either in poetry or prose, for the purpose of restoring the tone of your mind, and of relieving the toil of abstract science; because, if kept in a state of continued tension, the intellect is apt to lose its power, and to sink into imbecility. But the best relaxation is refined and cheerful society, and gentle exercise.

the former exhilarates the mind, while the latter invigorates the body.

I think the following perhaps the best apportionment of time you can adopt : give six or eight hours to sleep ; one to devotion and the perusal of religious books ; four to exercise, amusement, and society ; seven to study ; two to composition, or recording your observations on men and books, and retracing what you have read ; and two to the wants of life. Botany and mineralogy will be found eminently calculated to afford you pleasant and delightful exercise, as well as exquisite intellectual gratification. Your other studies will, of course, render you more sedentary ; but, while engaged in them, do not neglect to walk or exercise, and amuse yourself, when practicable, in the most agreeable and rational manner you can devise—music, painting, and poetry, will be found to supply the want of many other recreations.

A sound body is necessary to constitute a sound mind, and a proper attention to diet, and a due degree of exercise, will give this soundness and vigour to the body, and enable you to prosecute your studies with more relish and greater advantage. In entering upon your professional studies,

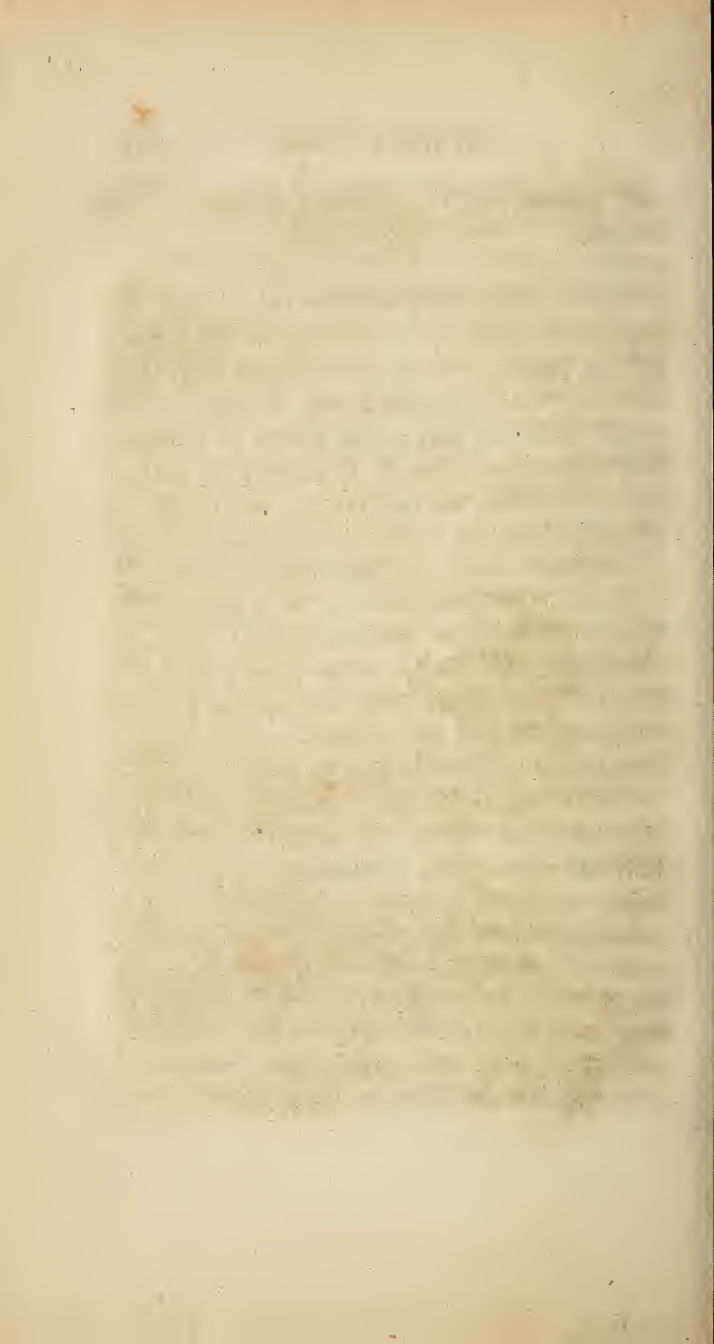
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(and it is better to do this in the office of a lawyer, where you will have the practice united to the theory,) be cautious with whom you associate, and do not suffer yourself to be led astray by the allurements of pleasure, or the fascinations of the world. Always bear in mind, that there is no solid happiness without virtue, and no true dignity without learning. I wish you not only to be what Cicero defines an orator, *vir probus dicendi peritus*, but a good man, capable of giving council to, and of defending your oppressed and unfortunate fellow-creatures, when your services shall be demanded. A good character will be of infinite advantage to you in your profession, as well as in ordinary life ; it is, in fact, essential to your success. Be careful then to preserve it as unstained and spotless as the virgin snow ; and, whatever may be attempted by petty envy, or malignant calumny, it will still beam on the surrounding world, like the glorious effulgence of the sun, after having been for a time darkened by the interposition of another planet. Avoid, I beseech you, while at the bar, the paltry sophistry, the low tricks, and the despicable chicanery, which are too often resorted to by men of that profession ; they only defeat themselves, render those who practice them insignificant and contemptible, finally, destroy all confidence in

their probity, and beget distrust, detestation, and neglect.

Before I close my numerous, but, I trust, not unpleasant letters of instruction, I would admonish you, while pursuing the course of legal reading that will be pointed out by the person whose office you may enter, always to compare and examine for yourself; to consult the authorities which may be referred to, and retain the principles that are intended to be illustrated and established. You will thus make yourself acquainted with jurisprudence as a science, be able to develope its intricacies, trace its mazes, and apply its principles to the various sources of litigation and dispute; and your mass of previous acquirements can be brought to play upon its details, and be made to give to them a luminousness and beauty at once elevating, instructive, and delightful. With the torch of science, the law, like some of the celebrated grottoes of Europe, enveloped in darkness and gloom at their entrance, will unfold a spectacle of magnificence and splendour, and render your professional career glorious, profitable, lofty, and gratifying.

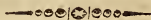
Farewell.



A MEMOIR

ON THE

Domestic or Private Lives of the Romans.



LETTER I.

My Dear Son :

You tell me you have just completed your course of ancient history, and have been particularly pleased with that of Rome. I am not in the least surprised at this preference, though Greece has, in the minds of many, stronger claims to interest. Italy has indeed, from first to last, been a wonderful nation, and the enthusiasm and sorrow her melancholy story excites, will I am sure be felt while the world remains. Every thing, therefore, appertaining to a country, once so illustrious and still so dear to the recollections of man, must possess an interest we are unable, if we were willing, to subdue. An admirer of the Roman people is not satisfied with the bare recital of their national greatness and misfortunes, of their heroism, their virtues and their vices ; he wishes to follow them into their

secret recesses, to become acquainted with their private actions, manners, and customs, and to see them in all the attitudes of life. It will be my business, my dear son, in the following letters to furnish you with some portion of this information in as brief a manner as the nature of the subject will admit, and to give you a true picture of the private life of those men in whose calamities you feel so warm a commiseration, and for whose character you entertain so strong a predilection.

I will begin with the division of time among the Romans, that you may see how each portion was employed by that extraordinary people.—The day and night were each divided into twelve hours, a method originally borrowed from the Babylonians, who communicated it to the Greeks and the Greeks to the Romans. This unequal division which made the hours of the day longer than those of the night, in summer, and shorter than those of the night in winter, was introduced in the year of Rome 460, and continued till the reign of Adrian, when a more correct distribution was established. The day was again subdivided into four parts, and the night into four watches. The first part comprehended the three first hours of the morning, the second the next three, corresponding with our noon, the

third embraced from twelve to three, and the fourth and last from three to six, or the setting of the sun, which completed their twelve hours. Their watches were arranged so as to correspond with the twelve hours of night, like the parts of the day ; the first watch commencing at sun set, and the last terminating at sunrise.

You will understand that, in the following account of the private life of the Romans, I do not mean to include that of the idle and the dissipated, of the youth, thoughtless of the future, or the aged, disgusted with the present, but to speak of those who divided their time between public duties and salutary recreation, and whose occupations tended alike to the service of the state, and to the amusement of their private hours. The manners and customs of men are chiefly fashioned by their occupations: Among the Romans, agriculture became, at an early period, a general employment, and was highly honoured and respected during the reign of their kings, and the existence of their republic. It was from among this class, you will recollect, Cincinnatus, Attilus, Dentatus, &c. sprang, and it was to the fields they were indebted for their most distinguished patriots and statesmen. Romulus him-

self held agriculture in such high estimation, that he instituted twelve priests, called *arvales*, from *arva*, the fields, whose business it was to offer to the gods the first fruits of the earth, and to solicit an increased abundance ; and Ancus Martius recommended to the people, as next to religion in importance, the culture of the soil and the care of their flocks. The most illustrious names in Roman history were given in consequence of an excellence their possessors had attained in the art of raising particular cattle, or of cultivating particular plants.* In the country no distinction existed, and the titles of nobles and plebeians, which prevailed in the city, were merged in the general name of labourer. In those ages of simplicity, the Romans were all labourers, and the labourers all soldiers. It is to this union the fine sentiment of patriotism and virtue, so frequently displayed in their history, may be ascribed ; because, as Cicero justly observes, a country life may be regarded as the school of simplicity, temperance, and justice. This simple and moral life produced by agricultural occupations, continued until the introduction of luxury into the state, that bane of national and individual virtue. The extension of their empire by conquest led them to adopt the vices, and to practise the fool-

* As Lentulus, Piso, Cicero, Cincinnatus, Serranus, &c.

eries, of the nations they had conquered. Simplicity gave way to magnificence and splendour, palaces were erected, and the most brilliant dresses, the richest viands, and the most costly and beautiful furniture were sought for and procured. Even their religious worship was tainted by the general extravagance and corruption which now prevailed, and instead of offering up their adoration to the gods in the former simplicity of their hearts, and according to the lowliness of its original institution, they spared no expense in erecting temples, which they filled with the finest images and statues,* and seemed to try how far they could carry the pomp and grandeur of their ceremonies. Asia, conquered by Rome, conquered Rome in turn, by the vices she communicated, the wealth she bestowed, and the taste for refinement and pleasure she infused. From the rich and the great this moral distemper descended; and among the lower ranks of society, industry was despised, frugality scorned, and the hours of the day which had formerly been occu-

* Numa, according to Plutarch, prohibited the Romans from representing the Deity in any corporal shape, as not being an object of sense or liable to passion, but invisible, incorruptible, and discernable only by the mind. For the first 170 years, therefore, no images were admitted into the temples.

pied in some useful pursuit, were now spent in indolence and pleasure.

After these few preliminary remarks, I will proceed to show you how those citizens spent their lives, who as I have already stated, divided their time between their public duties and private amusements, because of such only do I think it necessary to speak. This class of Romans, therefore, devoted the first hour of the day, commencing at sunrise, to the duties of religion—a custom which should be followed by all nations anxious to preserve their happiness and virtue. It is a duty we owe, my dear son, to the God who made us, to offer him our first thoughts, and solicit his aid and protection through the day.

Falsely luxurious will not man awake
And springing from the bed of sloth enjoy
The cool, the fragrant, and the silent hour,
To *meditation* due and *sacred song*.

The temples, at this period of the day, were open to all: those who went tendered to the gods their vows and adorations, and those who did not go, discharged their religious duties in their private chambers, by sacrifices and offerings. The latter was generally pursued by the rich and the great, and we find that Severus had

a chapel in his palace, where he had placed the statues of the good emperors, with those of his ancestors, and of Jesus Christ, Abraham, and Orpheus, whom he equally honoured and worshipped. The services of the morning were dedicated to the celestial, and those of the evening to the infernal gods. The multiplicity of their wants, the number of gods who represented those wants, and to whom they addressed themselves for assistance, and the ceremonies with which their devotions were accompanied, often prolonged their time beyond the first hour of the day. These devotional exercises were very formal and regular : the priest with his head veiled, to prevent the sight of evil omens, stood erect in the temple with a book in his hand, and pronounced the prayers of each in the order they were to be recited. In pronouncing their prayers, they put their hand to their mouth, and advanced towards the images of their deities whose altars they touched, and whose knees they embraced, because the knees were considered as the seat of piety. These religious duties were terminated by making an entire circle ; but they never seated themselves until they had recited the whole of their prayers, lest they should be considered as deficient in respect to the gods. The services of religion, however, did not oc-

cupy the attention of all, and those early hours of the morning were employed by many in promoting their own interests, by paying court to the great. Romulus had introduced into the state a division of ranks which he afterwards endeavoured to unite by a kind of reciprocal dependence, and mutual interest. Every *plebeian* selected his *patrician*, or patron, of whom he became, what was then denominated, a client. These patricians stood, in the place of a father, whose duty it was to watch over the welfare of their clients; to guard them from imposition and oppression; and, in short, to act for them in all respects as a parent would act for his children. In return for these favours, they were obliged to render their patrons every service in their power, and to give them personal and pecuniary aid whenever their necessities should require it. In process of time, when Rome became more polite and polished, and the distinction between poverty and wealth had become much more marked, tho' the same usage remained, the same feelings no longer existed, and what was in its original institution, a continued reciprocity of good offices on the part, both of the protector and the protected, became, in the end, a fashionable ceremony, in which the pride and haughtiness of the one, and the baseness

sycophancy, and adulation of the other, were equally manifested. Those who were or wished to appear attached to persons of distinction, thought it their duty to visit them about the time of rising, and bid them good morning. The citizen paid this duty to the magistrate, the magistrate to those in higher authority, and these again to others still more elevated. Thus they ran about the city, from house to house, bidding its inmates good day, till the first hours of the morning were consumed; and they had no further visits to pay. You are perhaps curious to know how this morning duty was performed, and what were the dress and ceremonies employed on those occasions. In my next I will endeavour to satisfy you.

Adieu.

LETTER II.

My Dear Son :

THE salutations of the morning, which I mentioned in my last, were made in a white robe, called the *toga alba* ;* this robe was a dress of ceremony, and peculiar to the Romans. It was semi-circular in its form, and served as a cover to the head, to shelter it from the rain and sun. In saluting their patrons, the clients used a ceremony somewhat similar to that employed in their religious duties. They advanced towards those they were to salute, touched their mouth with the hand, and uncovered their head as a

* The *toga* was a woollen robe which covered the whole body; close at the bottom, open at the top, and without sleeves—it was white, and worn only by Roman citizens. This robe had various denominations according to its colour, and the age and rank of the wearer, viz: the *toga alba* ; *toga pulla*, or *atra*, used in mourning ; *toga prætexta*, being bordered with purple, and worn by magistrates, priests, and young men under seventeen years of age ; *toga picta*, or *palmata*, worn by triumphant generals ; *toga virilis*, or *pura*, worn by young men above seventeen years of age. Besides the *toga*, the Romans wore a white woollen vest, called *tunica*, which was placed below the *toga*, and fastened round the waist by a girdle, which kept it tight, and which also served as a purse. In the latter ages of Rome, a kind of surtout was thrown over the *toga*, called *laccerna*, which was fastened with clasps, but was finally laid aside by order of Augustus.

mark of respect to the patron, whom they considered themselves bound to honour and obey.—All this, however, was done without any inclination of the body, or any genuflexion whatever, which was deemed, till long after the ruin of the republic, degrading to the dignity of a Roman citizen. It was the custom of these citizens, who assembled to perform the ceremony of salutation, to meet in the vestibule of the patron, which was usually ornamented with the statues and busts of his ancestors. Here they amused themselves till he had arisen and exhibited himself to them; or, till they understood it was not his wish to receive them. If, however, he left the house publicly, they flocked around his carriage or litter, displaying the utmost zeal, and using every exertion to convince him of their respect and attention.* This could not but be highly gratifying to his feelings, and must have added not a little to the indulgence of his vanity. The daily recurrence of these morning levees, called by Pliny, *officio ante lucana* were no doubt very troublesome to the vi-

* Those who openly favoured candidates, were distinguished by the names of *salutatores*, *deductores*, and *sectatores*. The first saluted them in the morning, and took their leave; the second accompanied them to the forum, and the third attended them wherever they went.

sitors as well as the visited, and we find the epigramatist Martial, complaining that he had called five mornings in succession at the house of a Roman knight, and had not the pleasure of seeing him. "I see," says he, "how it is; Oh, Afer! you do not wish to receive my salutation of *long life* to you, so I bid you *die*, and farewell."* You will easily perceive, my dear son, that this usage had a tendency to beget servility and baseness on the one side, and pride and splendour on the other; and, towards the decline of the Roman Empire, you may discover this originally simple and virtuous ceremony, assuming a character of magnificence, calculated, indeed, to gratify the rich and great, but at the same time, to corrupt, delight, and astonish the lower orders of society. To make it more striking and splendid, the patron or lord exhibited himself, as a spectacle in every part of the city, with a numerous retinue of litter-carriers,† preceded

* Martial, Lib. 9. Ep. 8.

† The *Sellae* & *lecticae* were chairs or sedans sometimes open and sometimes covered. The *sellae* had a small pillow, and the *lecticae*, a mattress to recline upon. They were carried by slaves dressed in a dark or red *penula*, and borne on their necks or shoulders; the number of slaves varied from two to eight. The *lecticae* had four feet to support it, which were sometimes made of wood, and sometimes of silver or gold. They were introduced towards the end of the republic.

and followed by slaves, freedmen,* and clients; and all who pleased to attend, were compensated, that the crowd might be more numerous and imposing. Avarice and poverty caused even those in the higher ranks of life, also to appear and swell the retinue of the great; for which, as a reward, they received provisions and money, called *sportula*, from the basket in which they were delivered at the door, to the client. Juvenal has severely animadverted on these *harpies*, who seized thus greedily upon the bounty, which it was customary to bestow on the poor.

“ But since our knights and senators account
To what their sordid begging vails amount,

* Slaves and freedmen. The former were made so by being taken in war, by way of punishment, or by being born so.—The master had an absolute power over them, and could either scourge or put them to death at pleasure.

Freedmen were of three kinds: 1st. Such as were born free, (*ingenui*.) 2ndly. Such as were born of parents that had been made free, (*libertini*.) And, 3rdly, such as had been freed, or had made themselves free, (*liberti*.) Slaves were freed in three ways, *per censum*, *per vindictum*, and *per testamentum*. They were manumitted in the following manner: The master placing his hands upon the slave's head, said to the consul or prætor, “I wish this man to be free,” *e manu emittere*. The prætor laid his rod upon his head, and pronounced him free. A cap was then given to the slave in token of liberty, and his name entered upon record.

Judge, what a wretched share the poor attends,
 Whose whole subsistence, on those alms depends:
 Their house-hold fire, their raiment, and their food,
 Prevented by those harpies; when a wood
 Of litters thick, besiege the donor's gate,
 And begging lords and teeming ladies wait
 The promis'd dole."*

DRYDEN.

These duties of religion and morning salutations, of which we have been speaking, generally consumed the two first hours of the day. But though these were the occupations of the majority, they were not those of the entire mass of Roman citizens. Men of letters, merchants, and persons of business, employed those hours in a manner which they conceived more conducive to their interest, amusement, and edification. The third hour was usually spent in business, except when religion had consecrated the day to repose, or the comitia† or general assembly, claimed their attendance. "The third hour," says Martial,‡ "is occupied by brawling

* Juvenal—Sat. 1, 90.

† The Comitia was a general assembly of the people, and was of three kinds: the *curiata*, instituted by Romulus when he divided the people into thirty *curiae*; the *centuriata*, instituted by Servius Tullius, who divided the people into one hundred and ninety-three *centuries*, and the *tributa*, also instituted by Romulus, when he divided the people into *tribes*.

‡ Martial, Book iv. Ep. 8

pleaders," but whenever a trial occurred, those who were neither pleaders, advocates, judges, nor parties, attended from curiosity as spectators and auditors; and according to Cicero, during the existence of the republic, the people assembled to set on the judges themselves. These trials were held in different places, sometimes in the temples, sometimes in the *basilicæ*,† but most frequently in the *forum*.‡ On those occasions a numerous concourse assembled, influenced by various motives, some came as parties, some to assist the parties, and others from mere curiosity and pleasure. The eloquence of the public speakers drew around them then, as it

† The *basilicæ* were large and spacious halls, erected around the forum, and designed for the judges, *centumviri*, to determine causes, and for the lawyers to receive clients. They were adorned with columns and porticos, and were very magnificent. These *basilicæ* from their shape, were afterwards easily converted into christian churches, and have long been used for that purpose.

‡ *Forum Romanum*. This was a large oblong open space between the Capitoline and Palatine Hills, and surrounded with arched porticos, *basilicæ*, temples, theatres, &c. In this and other fora the assemblies of the people were held, justice was administered, and public business transacted. There was but one forum under the republic, Julius and Augustus Cæsar added two others, and Domitian began a fourth, which was completed by Nerva. The most splendid one, however, was that built by Trajan.

does now, crowds of people eager to have their ears charmed, their passions roused, and their feelings gratified, by the powers of the orator. If the cause were of a public nature, a still greater crowd collected, because each citizen conceived himself interested in the public weal, and in the issue of the trial. This interest resulted from the circumstance, that the provinces were considered as the inheritances of the Roman people, from which, as from a patrimonial estate, they drew their support and maintenance.—When, therefore, a proconsul or prætor was to be arraigned and tried for peculation or fraud, the citizens assembled in great numbers, and by their presence stimulated the judges to perform their duty with fidelity, and without bias. But when no public business was to be transacted, and no public criminals or defaulters were to be tried, a circumstance, which by the way, rarely occurred, after the Roman Empire had been enlarged by territorial acquisitions, the citizens still repaired to their usual haunts to discuss the conduct of their magistrates, whom they freely censured or applauded according to their merits or defects. “In those days of liberty,” says Tacitus, “actions alone were punished, and not words;” and this remnant of their freedom continued till the reign of the brutal and savage Ti-

berius, who, to prevent all inquiry into his own turpitude, made words, dropt in thoughtlessness or in the confidence of friendship as criminal as actions. Horace speaks of another mode of spending the early hours of the day, when no subjects occurred in the city of Rome for discussion. News then as now, was eagerly sought for; and, as great interest was felt in the affairs of the provinces, the citizens were anxious to know every thing that happened in them. Thus speaks Horace :

“Should any rumour without head
Or tail, about the streets be spread
Who ever meets me gravely nods
And says, “as you approach the gods
It is no mystery to you
What do the Dacians mean to do?
Indeed I know not. “How you joke
“And love to sneer at simple folk !”
But vengeance seize this head of mine
If I have heard or can divine.
Then, prithee, where are Cæsar’s bands
Allotted their debenture lands?”

FRANCIS HORACE.

On other occasions, when a distinguished magistrate arrived from any of the provinces, the Roman citizens hastened from the city to meet and conduct him to his dwelling, and thus show him all the respect and attention in their power. This was also done, when a magistrate departed

from the city to govern a province, or take command of an army ; and when a friend was going into a strange country, either on business or for improvement, they usually accompanied him as far as they could, to soften the miseries of departure ; and before they left him offered, in his presence, prayers to the gods for his safe and speedy return. If it were known that an illustrious exile had been recalled, and was on his way home, they likewise hastened to meet him with the same degree of eagerness, that some reparation might be made for the injustice and injury he had sustained. The celebrated Cicero informs us that when he returned from the exile into which he had been driven by the tyranny and fears of his enemies, the whole road from Brundisium to Rome, was lined with people from all parts of Italy, to pay him respect, and to evince the pleasure and delight they felt at his return. "Rome herself," says he very poetically, "seemed almost to start from her foundations, that she might advance to embrace her preserver. And such was the reception she gave me that not only men and women of all kinds, ages, and ranks, of every fortune, and of every place ; but even the walls, the dwellings, and the temples of the city, seemed to wear an expression of joy."*

* Cicero's oration against Piso.

Those who were otherwise disposed, and not quite so indolent, employed themselves differently according to their respective ranks and situations in life. The knights were engaged in registering treaties and contracts; and candidates† for offices of honour and profit, in soliciting votes. The latter passed through the most public parts of the city, and were accompanied by their relations, friends, and clients, and even by senators and magistrates of the highest rank, who recommended them to all they met. On the part of such as were soliciting office, it was necessary to be extremely circumspect and polite to those on whom they depended for elevation. To those who were gifted with extraordinary powers of memory, it was not difficult to call every one they met familiarly by name; but as this could not be done by all, it was usual for per-

† They were so called from a white robe (*toga candida*) which they wore. Cicero says they endeavoured to gain the favour of the people by going round the houses, by shaking hands with those they met, and by addressing them in a kind and tender manner. In addition to the *nomenclators*, the candidates were accompanied by persons, called *deductores* who were dependents and friends, by those called *divisores*, from their dividing money among the people, by those called *interpretes*, who bargained with the people for their votes, and by those denominated *sequestres*, who held the money promised to the people.

sons to walk on the left of the candidates, called nomenclators, who named to them such as passed, that they might thus be furnished with their names, and surnames, without being obliged to burden their memory with them.

The place where the third, fourth, and fifth, hours of the day were generally spent, was in the great square or *forum*, which was ornamented with shops, basilicas, porticos, and other edifices, erected for the public convenience, and for the despatch of public business.

There, as might be expected, the Roman people often assembled as to a place of general rendezvous, and passed the time in conversation, caresses, and protestations of friendship and service. Into this society young men were not admitted, till they had attained the age of seventeen, when they assumed the *toga virilis*, or manly robe, and were thence forward considered as members of the state. This ceremony, also, was attended with a festival, and of course consumed some time. At the end of the banquets, or repasts, which were given on those occasions, the *toga pretexta*, or purple bordered robe, was removed, and the *toga virilis* put on; the family, kindred, and friends of the youth then

accompanied him to the capitol to offer to the gods sacrifices and prayers as the first fruits of manhood; after which they conducted him to the public square, and introduced him to the people as a citizen and a man. He was now considered as belonging to the state, and could enter into any business, either public or private, as his inclination might lead him.

These various pursuits and occupations employed the Roman people till the sixth hour, which corresponds with our mid-day or twelve o'clock; they then returned to their dwellings to dine,* where they afterwards reposed from the fatigues and services of the morning, and where I must now leave them for the present.

Adieu.

* This meal was called *prandium*, and was very light and easily prepared. There was no formality observed at this meal, it was taken alone or in company, standing or sitting.

S

LETTER III.

My Dear Son:

I have endeavoured to show you, in the preceding letters, how the first six hours of the day were spent by the Romans in the different periods of their government; and though I have been intentionally brief, I believe I have omitted nothing that was interesting or important. I must now request you to accompany me through the remainder of the day, which I will strive to make as agreeable to you as possible.

The hours which succeeded dinner, were usually spent in whatever conduced to amusement, relaxation, or pleasure. During the existence of the republic, the first six hours of the day were consecrated, by those who devoted themselves to the service of their country, or the benefit of their family, to labour and the drudgery of business. Some few, indeed, extended the period of labour, even to the tenth hour, or our four o'clock: But such instances were rare, and were only exhibited by virtuous magistrates, who devoted themselves to the care of the public welfare, or by zealous orators who conceiv-

ed themselves responsible for the safety of those whose defence they had undertaken. The great mass, however, pursued nothing but what might afford them tranquil pleasure, or rational amusement, or what would conduce to the health and exercise of the body, or the relaxation or delight of the mind. The principal amusements of the Romans, during the after part of the day, or from dinner to supper-time, consisted in walking, bathing, and in various innocent and healthy games and exercises. The first of these was a favourite recreation and amusement at all periods of the Roman republic: In the early ages when simplicity held the place of magnificence, the stream and the grove were the usual haunts of those who wished to relax the mind, or to invigorate the body. This exercise was most commonly performed on foot, but sometimes it was taken in a litter or carriage; hence the one was denominated *ambulatio*, and the other *gestatio*. To the Romans, as well as to all other people whose feelings have not been corrupted by too much luxury and refinement, nature presented an aspect of loveliness and beauty, and the babbling brook, the verdant landscape, the dark and solemn grove, and all the charms of woodland and mountain scenery, were in a high degree relished and admired. The temperate climate,

the warm sky, and the rich and varied landscapes which Italy has always presented, it may easily be imagined, did not tend to lessen their love of what was beautiful, either in nature or art. And the promenade which, while it gratified the senses, invigorated the body, could not but be a source of high satisfaction and delight to men thus placed in a region of beauty, and thus gifted with deep sensibility and feeling. But as they advanced in wealth and refinement, the simplicity of nature, began to lose its charms ; a love of magnificence and splendour took possession of the mind, and instead of the grove and the lawn, beautiful and spacious porticos, and galleries or covered walks were erected, for public use or private convenience in which all who pleased might exercise themselves in walking. These porticos, or galleries, built at great expense, and with uncommon elegance, were sometimes joined to public edifices, such as temples, theatres, &c. and sometimes to private buildings or palaces. They consisted of one or more rows of marble columns, which most frequently supported superb and magnificent arches or vaults, and were adorned and beautified with the finest statues, paintings, and other productions of art, that could be obtained. The sides contained a number of windows, which were shut with a pre-

cious stone, the *lapis specularis*, more transparent than glass, and which in summer, were opened to the north to admit the breeze, and in winter to the south to let in the sun. The rich, after the conquest of Carthage, laboured to transcend each other in the splendour of these edifices, and you will find the poets and the historians alike complaining of the prevalence of this passion.

Balnea sexcentis et pluris Porticus, in qua
Gestetur dominus quoties pluit anne serenum
Expectet, spargatve luto jumenta recenti ?

JUVENAL, SAT: 7,

On sumptuous baths, the rich their wealth bestow,
Or some expensive airy Portico ;
Where safe from showers, they may be borne in state;
And, free from tempests, for fair weather wait.

DRYDEN.

Of these porticos the most extensive and magnificent were those of Pompey, Augustus, and Nero; that of Pompey was considered the coolest and most pleasant walk in the whole city, and was thence denominated by the poets *Pompia umbra*. The Portico which Augustus erected around the temple of Apollo was supported on columns of porphyry, and ornamented with the statues of the fifty daughters of Danaus—and the most exquisite paintings of the first masters—and

those of Nero were each 3,000 paces long, and from that circumstance called *porticus milliariae*.* Besides these, there was almost an infinite number of others, both public and private, which served to adorn the city and to render the people luxurious and effeminate. It would not be at all hazardous to assert that the wealth which had been acquired by the plunder of the world, and which was thus squandered upon ornamental and magnificent structures, was the prime cause of the decay and ultimate ruin of the Roman empire. For as †Francis very justly remarks, the excesses of extravagance and luxury, to which it led, vitiated the minds, corrupted the understanding, and broke the resolution of a people not less glorious for their spirit of liberty, than for their conquest of the world.

In these charming and delightful retreats, the first hours of the afternoon were usually spent by those who liked the exercise of walking, or who delighted in the pleasures of rational or amusing conversation. The Athenians, too, you will recol-

*The Romans had besides their private porticos attached to their houses in the city and country, subterranean porticos or grottos to cool themselves in the summer—which were called *Crypto porticus*.

†Francis' Horace note Lib: 2 Ode 15.

lect, took great pleasure in these walks or porticos, which they called *stoa*—and in which one of their Philosophers, Zeno, established his schools, whose disciples were from that circumstance, afterwards called *stoics*.

If in those walks conversation began to lag or grow fatiguing, another resource was at hand in the splendid and extensive libraries connected with the porticos or covered galleries, of which I have been speaking.* To those the literary and

*Libraries. These were very numerous—both public and private, and consisted of *volumina* or rolls of parchment, which gave rise to our word *volume*. These volumes were composed of several sheets united together, and rolled upon a stick, called *umbilicus*. This stick only was to be handled. The outside of the volume was called *front*, and the ends of the stick, *horns*, which were handsomely carved and adorned with silver, ivory, and sometime gold, and precious stones. The whole volume when extended was often fifty yards long, and one and an half yards wide. The most ancient material for writing, according to Pliny, was palm leaves; the inner bark of a tree was afterwards used, called *l'iber* by the Latins, and *βιβλος* by the Greeks. There was another mode of writing used among the ancients, which was to write on tables of wood, covered with wax. On these they wrote with a bodkin or style of iron, from which our word *style* is derived. The next material employed, was the Egyptian papyrus, which superseded all others for a time, till Eumenes, king of Pergamus, introduced the *pergamena* or parchment, which continued to be used, until paper was invented.

scientific lounge resorted, when tired with walking, and employed his moments of leisure in study, reading, or literary conversation. In the collection of books many of the wealthy Romans were as curious and liberal as the modern literati or bibliopole—and certainly more generous in the use to which they applied them. Lucullus is said to have collected, at a vast expense, a large library of the finest copies of the most valuable works which, according to Plutarch, was thrown open to all—and to which the Greeks resorted as to a retreat of the muses, and spent entire days in moral, philosophical, and literary disputation.

The Roman youths, and those who felt the vigour of manhood, instead of strolling through the spacious porticos, and enjoying the peaceful pleasures they afforded, spent the hours of the afternoon in the Campus Martius, and in those exercises that were calculated to render them more vigorous and better fitted for the painful duties of a military life. It was there they learnt to handle the spear and the bow—to manage the horse—to fling the quoit—and to practise all the other gymnastics that could gratify the youthful mind, or give vigour and activity to the human body. Of those sports or games the most common,

as well as the most ancient, was the Troja or *Ludus Trojæ* ascribed to Ascanius, the son of Æneas* which consisted of various and difficult evolutions on horse-back, intended to prepare the youth for more important and dangerous contests when called out in the defence of their country. Virgil thus finely describes this exercise :

“ At once they start and spur with artful speed,
Till in the troops the little chiefs divide
The close battalion : then at once they turn
Commanded back ; while from their fingers borne
Their hostile darts aloft upon the wind
Fly shivering : then in circling numbers join’d
The manag’d coursers with due measures bound,
And run the rapid ring and trace the mazy round.”

It has been conjectured, with a great deal of probability that these sports give rise to the justs and tournaments of the days of chivalry—and from their striking resemblance in almost every particular, we cannot but believe the one an imitation of the other. This exhibition of juvenile dexterity and skill often attracted, during the hours of which I am now speaking, the more aged citizens of Rome who felt greater pleasure, though exposed to the sun and dust, in witnessing these feats of the rising generation, than in strolling through the delightful walks and splendid porti-

*Ænead 7, 102.

cos of Rome. There was, however, another source of amusement, which was generally preferred to all the rest, and which afforded both exercise and diversion. This was partaken by all ranks, and was called *ludus pilae** or game of balls, an amusement to which Cato and Augustus are said to have been particularly addicted.

The first three hours of the afternoon were spent in the amusements and exercises just mentioned, and others which I do not think it necessary to describe. At three o'clock according to our mode of computation, and nine according to theirs, each citizen repaired with all possible haste to the public or private baths, to refresh the body and enjoy the luxury they afforded. To these baths, and their objects and uses, I shall in my next call your attention. I have now transcended the limits of a letter, and must bid you for the present,

Adieu.

*These were of four kinds—

I. *Pila trigonalis*—so called because the players were placed in a triangle.

II. *Follis*, or *folliculus*, which was filled with wind.

III. *Paganica*, which was stuffed with feathers, and was less than the *follis*, but heavier.

IV. *Harpastum*, which was the smallest of all.

LETTER IV.

My Dear Son:

IN my last, I promised to give you some account of the baths of the Romans, as connected with the subject with which I have undertaken to make you acquainted. I now hasten to fulfil my engagement, and will endeavor, briefly, to exhibit to you their antiquity, the magnificence with which they were constructed, the uses to which they were applied, and the times at which they were frequented. The origin of baths may be traced back to the remotest antiquity. In the heroic ages of Greece, and in the earliest periods of the world, especially in warm climates, the use of the bath was very common. In these ages of simplicity, and comparative barbarity, men and women bathed together without distinction, and without the consciousness of indecency. You will find examples of this in Homer and Moschus,* who describe virgins, often of the highest rank, as waiting on the heroes of antiquity in the bath, and performing such services as they required, with perfect innocence, and

*Homer's Odyss: VI. Moschus Idyll: B. v. 31.

without a feeling of indecorum.* But these were rather the baths of nature than of art. The brook, the river, or the ocean, were resorted to for the purpose of cleansing the body, and of rendering it healthy and vigorous. In process of time, art was called in to the aid of nature, and spacious and stately edifices were erected, to gratify the taste and luxury of a more refined and polished age. The conquest of the world introduced into this, as into every thing else, great magnificence and splendour; for in the first ages of Rome, the bath was but seldom used, except to keep the body clean, and this was done in the Tiber, or such other places as nature presented, without expense, parade, or inconvenience. This simplicity, however, so well suited to republican manners, yielded at last to the excessive refinement and luxury which the increasing wealth and greatness of the empire produced, and which were exhibited more in the construction and ornaments of the baths, than in any other

*The beautiful Polycasta, the daughter of Nestor led Telemachus to the Bath; washed his body, and anointed it with her own hands; and Pisistratus and Telemachus, on another occasion in the palace of Menelaus were conducted to marble basons, where a bath was prepared and were washed, anointed with oil, and covered with rich garments by the hands of beautiful female slaves.

object whatever. Mæcenas, is said to have been among the first to establish warm baths or *thermes* at Rome. But the difficulty of procuring water, retarded for some time, the establishment of these public and private conveniences, and it was not till the four hundred and forty-first year of the city, that an aqueduct was constructed by Appius Claudius, and the water brought from Tusculum to Rome. This successful undertaking tended in a short time to multiply the number of aqueducts, and to increase the facilities of erecting baths, and we find at last no less than eight hundred and sixty public, and eighty-two private ones established at Rome. It was not till the reign of Augustus that much expense was bestowed, or munificence displayed, in the erection of those edifices which have since, even in their ruins, astonished the world. According to Marcillinus, they equalled whole provinces in extent, and their splendour was unrivalled by the most costly palaces. They contained porticos—walks—groves—halls, and a variety of apartments for the purposes of bathing, undressing, anointing, &c.* In their construction, the

* The *balnea* or *thermes* consisted of four separate chambers, besides the *hypocaustum* or furnace. These were called,

First. *Laconicum*, which was a small vaulted chamber, situated close to the furnace, and which, from its excessive

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most beautiful and precious marbles were employed, and which were ornamented with pillars and figures of jasper, alabaster, and porphyry.—The floors and ceilings were of mosaic work; the apartments were filled with the delicious perfumes of Arabia, and artificial cataracts were formed by the waters which were received from the aqueducts, and which fell into cisterns covered with silver, and flowed through pipes of the same metal, into different parts of the edifice. Seneca declared that the baths of plebeians were filled from silver pipes, and that the freedmen walked on gems. What extravagance and luxury! But of all these baths the most magnificent were those

heat, was used only by the lazy, infirm and debauched, and, such as did not partake in the exercises of the *palaestra*. It was called by the Greeks *πυριανθηρον*, by the Romans, *Laconicum*, or *cella calida*, by Seneca, *sudatorium*; by Cicero *assa*, and by Vitruvius, *calidarium*.

II. *Tepidarium*, which was the most magnificent chamber of the bath; and so built, as to be moderately warmed by the furnace, and to receive the whole influence of the sun. It was in this apartment the company were rubbed down with the *strigiles*, or scrapers, before they were anointed. These scrapers were made either of ivory or metal, and sometimes of silver and gold.

III. The *calidarium*, which was so situated as to receive all the advantages of light and heat from the sun.

IV. The *Frigidarium*, which was a chamber for cold bathing, and built near the calidarium. All these chambers communicated with each other by passages.

of Titus, Caracalla and Dioclesian; the latter it is said employed forty thousand christian soldiers in the erection of his *thermes*, and afterwards when the work was completed, caused them to be put to death, through hatred to their religion. All these splendid and costly buildings were erected to conciliate the favour of the people, for whose use and accommodation they were principally raised, and who were privileged to enter when they were open, and to use at pleasure, the warm—the cold—or the vapour bath, without expense. The baths of powerful and opulent individuals, were also proportionably superb, and always placed near the dining chamber, that they might be the more conveniently used, before supper, according to an existing custom. To these *thermes*, or public baths, were attached a number of servants or slaves, who were distinguished by the respective duties they performed, and paid according to the nature of those duties, some being appointed to heat them: some to anoint and perfume those who bathed: others to take care of their clothes and the like. Both sexes, though it was sometimes prohibited, and sometimes allowed, ultimately used the bath together,* with this difference only, that the

* This is still practised in many parts of Russia and Lapland. See Clarke's Travels in Russia.

men and women were waited upon by those of their respective sex.

I now come to the uses to which these baths were applied. Some frequented them for health, some for convenience, but most for pleasure, alone. It was believed that the bath conduced to health by opening the pores and assisting digestion, and we are told by Juvenal,* that the Romans, when they found their stomachs overloaded, repaired for relief to the bath, which usually produced the effect they desired. Indeed, their utility has been admitted by the most eminent physicians of all ages, and it is to be regretted, that public establishments of this kind are not more numerous in our own country. Experience has demonstrated that many diseases such as rheumatism, colds, influenzas, nervous affections, and many other disorders which proceed from the want of perspiration; have been not only prevented but cured, by the proper and judicious use of the bath. But in addition to their power of restoring perspiration and promoting digestion, they possess another advantage in refreshing and cleansing the body—an object for which they were frequently resorted to by the Romans, to whom it was rendered more necessary, from their union with the gymnasia and

* 1st Satire.

palestræ, in which the body, exhausted with exertion and covered with dust, required the cleansing of the bath, and the rubbing and anointing of their limbs which always followed it, as indispensable to health and renewed vigour. The thermes or baths, however, were more the resort of those who pursued pleasure than those who sought health and cleanliness. It was there such persons who may readily be supposed to have formed the great mass, constantly repaired to enjoy the agreeable refreshment, the delicious warmth or coolness, the pleasant collations, and the amusing conversation, these places were calculated to afford. The poets, too, according to Horace,* were not backward in frequenting these haunts of the luxurious, those

Vaulted baths, that best preserve the sound,
While sweetly floats the voice in echos round,

to recite their verses to advantage and to obtain the meed of approbation ; nor were they less resorted to by literary men who often held their assemblies there, and employed themselves in reading or hearing others read, and in prosecuting their literary labors.

The usual hour at which the Romans repaired

* Horace, Sat. 4, Lib. 1.

to the baths, both public and private, was at two o'clock in the afternoon in the summer, and three in the winter—the *hora octava et nona* of Pliny, which were called the bath hours, and made known by the sound of a bell, called the *tintinabulum*. At the sound of this signal, all amusements were instantly dropped, and every one desirous to enter, proceeded in haste to the different thermæ, lest he should be too late to enjoy the warm bath; or what was almost equal to a privation of this pleasure, be obliged to bathe in cold water.*

Redde pilum, sonat æs Thermanum, ludere pergis?

Virgine vis sola lotus abire domum.—MARTIAL.

After having sufficiently enjoyed this luxury which they so eagerly anticipated, and so highly relished, their bodies were rubbed with a pumice stone, and anointed with oil, perfumed in the most exquisite manner. The time thus consumed brought on the hour of supper, or what we should denominate dinner, to which they immediately repaired, refreshed and invigorated, to participate in another source of enjoyment not less necessary if not more luxurious and delightful.

* For an interesting account of the mode of bathing practised among the Turks, see Savary's Letters on Egypt.

LETTER V.

My dear Son :

WE have at last arrived at the supper hour of the Roman citizen, after having followed him through all the different occupations, pursuits, and pleasures in which he was engaged in the preceding hours of the day ; I will now endeavour to conduct you into his supper chamber or dining room, and to exhibit the nature of the entertainment which he there enjoyed. In the early ages of Rome, as I have already shown, frugality and temperance constituted the most prominent virtues of the Roman character. Their ordinary food consisted of milk and vegetables, which they cultivated with their own hands, and which they ate in their own simple and humble habitations. Even in the year of Rome 462, no great progress had been made in the sumptuousness of their entertainments or the magnificence of their apartments ; for we find the consul Curius Dentatus, preparing his own dinner of roots on a little wooden bench, and receiving the ambassadors of the Samnites in that lowly and unostentatious condition. You, I have no doubt, recollect the answer he made to those deputies, when presum-

ing upon his poverty, they offered him a bribe to prevail upon him to intercede in their behalf with the Senate: "Without doubt, my indigence makes you hope that you may corrupt me; but you are mistaken. I had rather be the commander of rich men, than be rich myself: go tell your nation that they will find it as difficult to bribe as to conquer me." In these and in more remote ages, the Romans supped in an open hall, called the *atrium*, exposed to the eyes of the public; for how sober and frugal soever their fare might be, they had no censure to apprehend, and no ridicule to fear; because every one observed the same simplicity of life, and made no effort to display greater magnificence. Till the destruction of the city by the Gauls, their houses were but humble cottages, and their dining hall served the purposes both of a drawing room and a kitchen, and each cottage or cabin was considered in the light of a temple; because, "it was inhabited by justice, probity, and honour."* But wealth and luxury, the spoils of the world and the vices of the east, finally led to a new system of manners, and a subversion of what had once constituted the principal source of their power, virtue, and happiness—their cabins were convert-

* Seneca.

ed into palaces, and their temperance and simplicity changed into the excess of refinement and luxury. Lucullus, even in the days of the republic, is said by Plutarch,* to have had his palace filled with magnificent saloons to entertain such as he invited to see him. "Not only his couches were spread with the richest purple carpets, his sideboards set out with plate adorned with precious stones ; but his provisions were of the most exquisite kind." To each of his apartments a name was given, and each had its stated expense, its bill of fare, and its particular furniture.

Cicero and Pompey having heard of the splendour and extravagance in which Lucullus lived, and doubting the correctness of the information, determined to satisfy themselves of its truth, and meeting him one day in the forum, they asked permission to sup with him ; to which he gladly assented, and desired them to name the day—this very evening, said Cicero, we will go home with you, provided you give us no more than what you sup on yourself. Lucullus was forced to comply ; but that he might not be able to have any thing added, they would not allow him to speak to his servants ; except to tell one of them

* Plutarch's Lucul.

in their hearing that he would sup in the Apollo. This was sufficient—the expense allotted to that apartment was 15,000 drachms, and that was the cost of the entertainment given to his guests on this occasion. Pompey, it may reasonably be supposed, was not less astonished at the expense and splendour of the repast, than at the rapidity with which it was prepared.* It was now, says Sallust, that poverty was considered as a disgrace, innocence of manners as the effect of misanthropy, and the consequence of the wealth which had flowed into Rome by the conquests that had been achieved, was luxury, avarice and pride.† The beauty and splendour of their saloons for eating were rivalled only by the costliness and sumptuousness of the entertainments which were given in them. Nero's golden palace was the admiration and wonder of the Roman world ; it contained dining apartments as wonderful as they were magnificent. These were wainscoted with ivory, which turning on pins, formed moving pictures. Along the wainscot were suspended wreaths of various flowers, from which dropped the richest and most costly perfumes. The most splendid of these rooms was circular and its constant motion imita-

* Plutarch in Lucul.

† Sallust de Bell. Cat.

ted that of the celestial spheres.* If such were the splendour of their edifices, and the extravagance of their mode of life, it is not to be wondered at if every thing else should correspond with the style, magnificence and elegance to which they had attained ; and instead of plain square tables made of wood which had been used in the more virtuous and innocent days of the republic, those of ivory and tortoise-shell, ornamented with plates of copper, silver and gold, and incased with precious stones, were employed. Their seats which before the second Punic war, had been rude wooden benches like those of the Cretans and Lacedemonians, were changed into rich and beautiful couches, and instead of setting at table, as had long been the usage, they reclined on their elbow in what they conceived the most easy and luxurious attitude. So unfashionable had sitting at table become, that it was considered as a mark of grief and mourning to do it ; and we find that Cato, after the defeat of Pompey, was so much afflicted that he never suffered himself to recline, but when it was necessary to sleep. Adieu for the present, in my next I will endeavour to bring this brief history to a close.

* Crevier's Roman Emperors, Nero.

LETTER VI.

My dear Son :

THE couches which were introduced in the place of benches, were at first very plain and unornamented ; but this simplicity, like every thing else in an age of refinement, was of short duration, and the greatest extravagance was soon exhibited in the materials and construction of these couches. They were called *lecti tricliniorum triclinares*, to distinguish them from those on which they slept, and were at their first introduction three in number, and placed around the table. It was not long, however, before the three beds were exchanged for one couch of a richer appearance and more elegant shape. This they denominated the *stribadium*, which was made in the form of a half moon or Grecian sigma, and esteemed in proportion to its elevation.

Lucent genialibus *allis*,
Aurea fulcra *toris*.

The guests were extended on these couches, each of which contained from three to five persons, in the following manner:—The first was

placed at the head of the couch, resting the forepart of his body on his left elbow, that he might have the free use of his right arm while eating. His back was supported by a pillow which separated the guest from the feet of his companion, and also propped up his back and in the same manner all the rest were arranged. The centre of the middle couch was esteemed the most honorable position, and according to Horace was always allotted to the master of the house.* This reclining posture was not only common among the Romans, but also among the Jews and other oriental nations. Their position at table always brought the head of one in contact with the breast of the other, which explains what St. John asserts, that one of the disciples of Christ was placed at supper on the bosom of his Lord.† The place below the person who entertained was assigned to females, and that above him to the most distinguished guests, and thence called the consular place.‡ The number of those

* Horace Sat. 8, Lib. 2.

† St. John, 13, 23.

‡ Plutarch assigns the following reasons for this arrangement—1st, that after the banishment of the Kings, the Consuls to avoid giving offence to their countrymen, withdrew from the places which the princes used to occupy at the table, and leaving them to the master of the house, they decended one degree

invited, according to Gellius, was seldom less than three or more than nine. As soon as the company assembled, after having enjoyed the luxury of the bath, they assumed the *vestes convivialis*, or convivial frock which was very light and appropriate, and had their *solæ* or shoes taken off, that no injury might be done to the rich and splendid carpets and the furniture of the couches. Being arranged at table, as I have already observed, each guest was furnished with an exact list of the different services, and viands which were to form the entertainment; and then followed the religious services, consisting of libations and prayers. This was a usage of the most remote antiquity, and observed by the ancients both before and after their repasts. The statues of the household gods were placed on the table which served as the altar, and when any of the company took an oath, he touched the table as a thing holy and sacred, and not to be violated with impunity. After the guests had washed their hands, another preparatory service,

Dant manibus famuli lymphas,

they were decorated with garlands of roses

below him. 2dly, that having always two beds for their friends, it was reasonable that he who gave the entertainment, should be so situated as to have his domestics under his own eye,—be able to see what was passing, and to give orders and entertain his guests.

and other flowers of the season, which were woven over their heads, arms and necks, and which were also accompanied with the finest and most exquisite essences and perfumes. The next act was to elect a King, who was chosen by vote from among the guests, and who prescribed laws and regulations for the government of the company at table, any violation of which was punished with a cup of wine more than the rest had drunk.* Cicero, you will recollect, says that Veres, who had trampled under foot all the laws of the Roman people, nevertheless punctually obeyed the laws of the table. The Roman supper generally consisted of three courses : the first was composed of fresh eggs, sallad, lettuce, olives, and such things as sharpened the appetite ; the second of roast and broiled meats, ragouts and other solid food, intermixed with fish, of which they were particularly fond, and the third or last course, of fruits, tarts and other dainties which constituted, as among modern nations, the desert, and which they called the *dulciaria* and *bellaria* ; hence the proverb *ab ovo usque ad mala*. The slaves that attended at table were loosely attired, furnished with white napkins,

* A custom very analogous to that of choosing a king at table is still preserved among civilized nations, in the election of Presidents and Vice Presidents to serve at public dinners.

and followed by a squire or leader, whose business it was to see the different dishes skilfully and judiciously arranged. When any thing rare was presented such as a fish or a bird of great value, it was accompanied by the sound of flutes and hautboys. The company at such times uttered exclamations of delight, and the master of the house conceived himself sufficiently compensated by these manifestations of pleasure in his guests. It would seem that on those occasions, the most rational gratifications were experienced from the nature of their conversation, and its exemption from every thing that could offend, irritate, or displease; for we find Horace, in the ardour of poetic enthusiasm, exclaiming:

Oh! nights that furnish such a feast
As even gods themselves might taste.

* * * * *

Nor this man's house, nor that's estate,
Becomes the subject of debate;
But what concerns us more, I trow,
And were a scandal not to know;
If happiness consists in store,
Of riches or in virtue more;
What's real good without disguise,
And where its great perfection lies.
While thus we spend the social night,
Still mixing profit with delight,
My neighbour Cervius, never fails,
To club his part in pithy tales.*

* Horace, Lib. 2. Sat. 6.

But these agreeable and rational repasts, removed alike from the rusticity of the more remote, and the refinement and extravagance of the more polished ages of Rome, were not of long duration; and though extolled by the poets, and lauded by the orators and philosophers, they could not maintain their ground against the luxury and corruption which wealth had introduced, and which soon trampled under foot the sumptuary laws that had been established to preserve economy and temperance of living. The appetite was pampered to satiety, and the wealth of a kingdom was sometimes squandered on a meal. The cook had now become the most important and necessary personage of the household, and the art itself, was cultivated as a science of the greatest difficulty, and the most essential utility. Profusion was carried to excess; sea and land, says Sallust, were explored to supply rareties for the table, and the stomach was overloaded and disgorged, that the pleasure of eating might be continued.* Every day, it is said, the emperor Claudius was obliged to be borne from table to bed, and while reclining on his back with his mouth wide open, a feather was thrust down his throat to assist him to vomit, and to ease his stomach. Vitel-

* Suet. Claud. Vitel.

lius thought himself Emperor only to eat : he took four meals a-day and brought himself to a habit of vomiting, that he might renew his meals at pleasure. Every entertainment he received in his travels cost upwards of three thousand pounds sterling, and in one which he gave to his brother the profusion and expense were so excessive, that it was estimated at seven millions two hundred thousand pounds. In this, two thousand fish and seven thousand of the finest and most uncommon fowls were served up. The emperor himself, dedicated a silver dish, which from its great size, was called the shield of Minerva, and filled it with the livers of scarce fish, the brains of peacocks and pheasants, the tongues of the *phænicopterus*, and the roes of lampreys.* Heliogabalus was not behind his predecessors in luxury and extravagance ; his table was filled with dishes of mullet's livers, brains of thrushes, and heads of parrots, pheasants, and peacocks. His suppers never cost less than five hundred and fifty pounds, and often thrice that sum. In short, this once frugal and temperate people, became at last so gluttonous and luxurious, that, according to Seneca,* they vomitted but to eat, and eat but to vomit ; and gave themselves no time to digest the rare and de-

* Lampridius, 18, 32.

licate food they had caused, at an immense expense, to be brought from the extremities of the world. From this picture of beastly propensity, I know you will turn with loathing and disgust; because it is melancholy to contemplate the approximation of man to the brute—I shall therefore quit it with pleasure, and proceed to give you a brief description of the splendour which usually and necessarily accompanied this indulgence of the appetite. The manners of the Romans had undergone a serious change, even from the year 477, when Cornelius Rufinus was expelled from the Senate, though he had been twice consul and once dictator, for having a vessel of silver on his table, weighing a little more than fifteen marks. Laws had been passed, limiting the expense of an entertainment, and condemning alike the master of the house, the stranger, and the guest, when that limit was transcended. But these laws and usages were soon disregarded and scorned; and even in the days of Sylla, Pliny informs us, their silver dishes exceeded two hundred marks in weight. In succeeding ages this extravagance, though checked for a time by the example of the virtuous Vespasian, continued to increase rather than diminish—and Heliogabalus, according to Lampridius, went far beyond

* Seneca de Consol.

even the conceptions of Nero and Vitellius. His couches were of massy silver, and covered with cloths of gold ; he fed his dogs on the livers of geese, and his lions on parrots and pheasants ; and every thing he did, was made to correspond with this unthinking extravagance. Having spoken of their meats at supper, it is necessary I should say something of the wines they drank. These, as among us, were estimated in proportion to their age ; and it was not uncommon to offer the guest wine which had been preserved in vessels of earth, and in garrets, instead of cellars, for near two hundred years. To render this liquor more palatable, it was customary to mix with it honey, myrrh, or some other aromatic. Men, till towards the decline of the republic, were not permitted to drink this fine beverage, under the age of thirty years ; and women were deemed infamous who were known to have used it, and condemned to death as for adultery. Till the six hundredth year of Rome, the vine was not cultivated, and prior to that time milk was employed for libations to the gods, in their sacrifices. Under the emperors, however, when virtue began to decline with liberty, women, as well as men, of all ages were indiscriminately permitted to drink what a Greek poet calls the milk of Venus, to any excess they pleased.

To put the guests in good humour, and to heighten the pleasure of the entertainment as much as possible, it was usual before supper, under the emperors, to draw lotteries, to which were attached blanks and prizes of small value. The tickets were gratuitously distributed among the company; and in this, as in other lotteries, some drew nothing, while others, more fortunate, obtained jewels as their prizes. To this succeeded the game of dice and cocal; which, though it had been prohibited by law, except during the saturnalia, became a favourite amusement with the emperors, and even with Cato, the censor and Scevola, the civilian. These and other games were resorted to for amusement before and during supper, which was rendered still more agreeable by the exhibition of buffoons, farces, music, dancing, pantomines and gladiatorial combats. Seneca gives, in a few words, a picture of the splendour and magnificence of these entertainments. "Behold Apicius, reclining upon his couch, covered with roses, contemplating the magnificence of his table; gratifying his ear with concerts the most harmonious; his sight with spectacles the most delightful; his smell with perfumes the most exquisite, and his palate with food the most delicious."

In addition to the games and amusements I have enumerated, another custom, derived from the Greeks, existed and which became very common at those entertainments. It consisted in the guests presenting the bowl or cup of wine as we do the glass, and drinking the health of his friends and patrons. The language used was *propino tibi—bone tibi—bene illi, &c.* The act of passing round the cup usually closed the supper, and was denominated the *comessatio*—and considered as a mark of great liberty and condescension. This ceremony of passing the cup round, was sometimes extended to midnight, and always preceded the libations and vows of the company for the prosperity of their host and of the emperor, which closed the entertainment. After this, the master of the house distributed among his slaves a portion of the remains of the feast, and the rest that was fit to be preserved, was, with judicious frugality, put away and secured. What was neither worth preserving nor giving away was burned, and a sacrifice performed, called *protervia*. Before the guests took their final leave, it was customary to receive from the host small presents, called from the Greek, *apopacreia*. Sometimes, however, these presents were very rich and costly, and corresponded with the splendour of the entertainment, and the extravagance

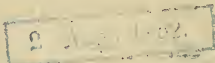
and opulence of the entertainer. Verus presented to each of his guests, twelve in number, at their departure, a golden crown, and a vessel of gold and silver enriched with diamonds ; and Heliogabalus, who always used golden vessels at his feasts, distributed among his company all that had been used during the entertainment.

Having thus often so sumptuously regaled and satisfied their appetite, they returned home, and if they had time, would spend the remainder of the evening before they retired for the night, in walking or settling and arranging their domestic concerns. Their beds, which in the early and virtuous ages of Rome, had been straw or leaves, and their covering the skins of animals, partook, after the conquest of Greece and Asia, which rendered them voluptuous and effeminate, in a high degree, of the magnificence and richness of every thing around them. Their beds were now beds of down ; their bedsteads made either of the most beautiful wood elegantly carved, or of ivory, and sometimes, indeed, of massy silver, and their coverlets of fine purple, enriched with gold. The form of these beds was somewhat similar to those in use with us, but so elevated as to require steps to ascend them. In these they reposed for the night ; but their slumber could not have been the

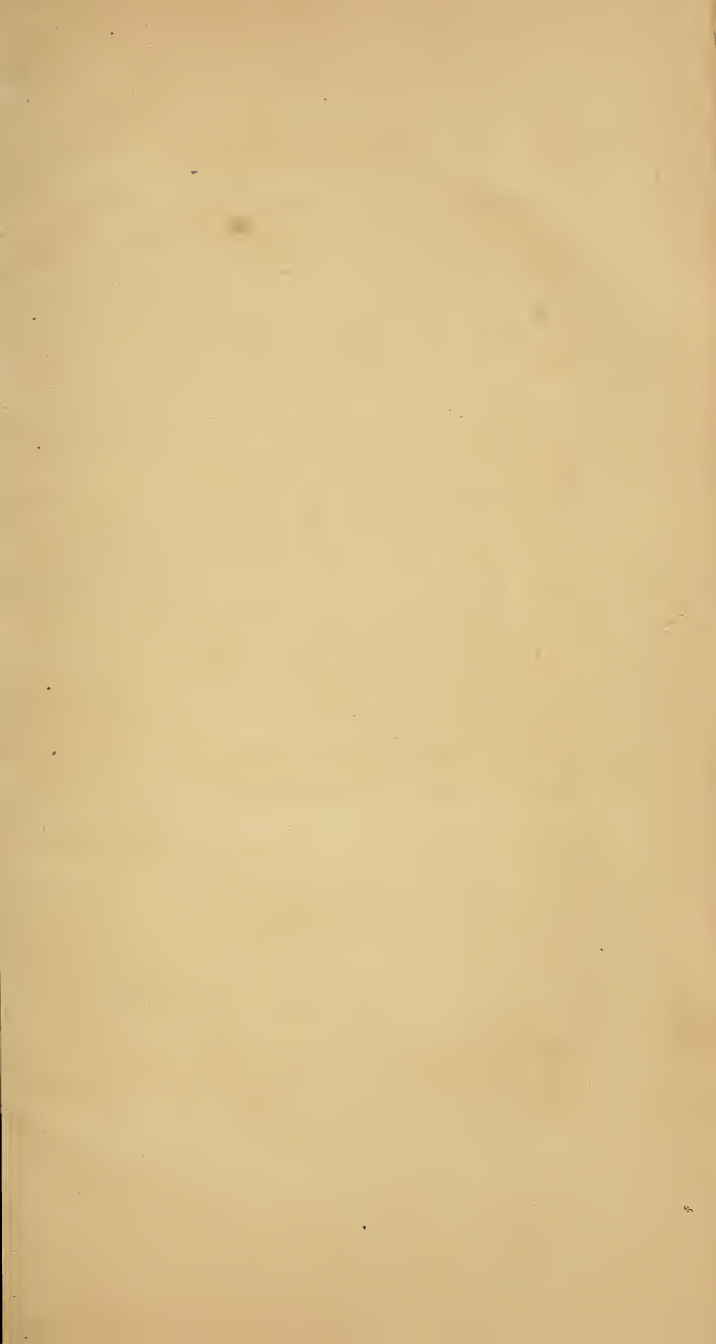
invigorating and refreshing sleep of their ancestors, unagitated by ambition, and unenfeebled by luxury and excess.

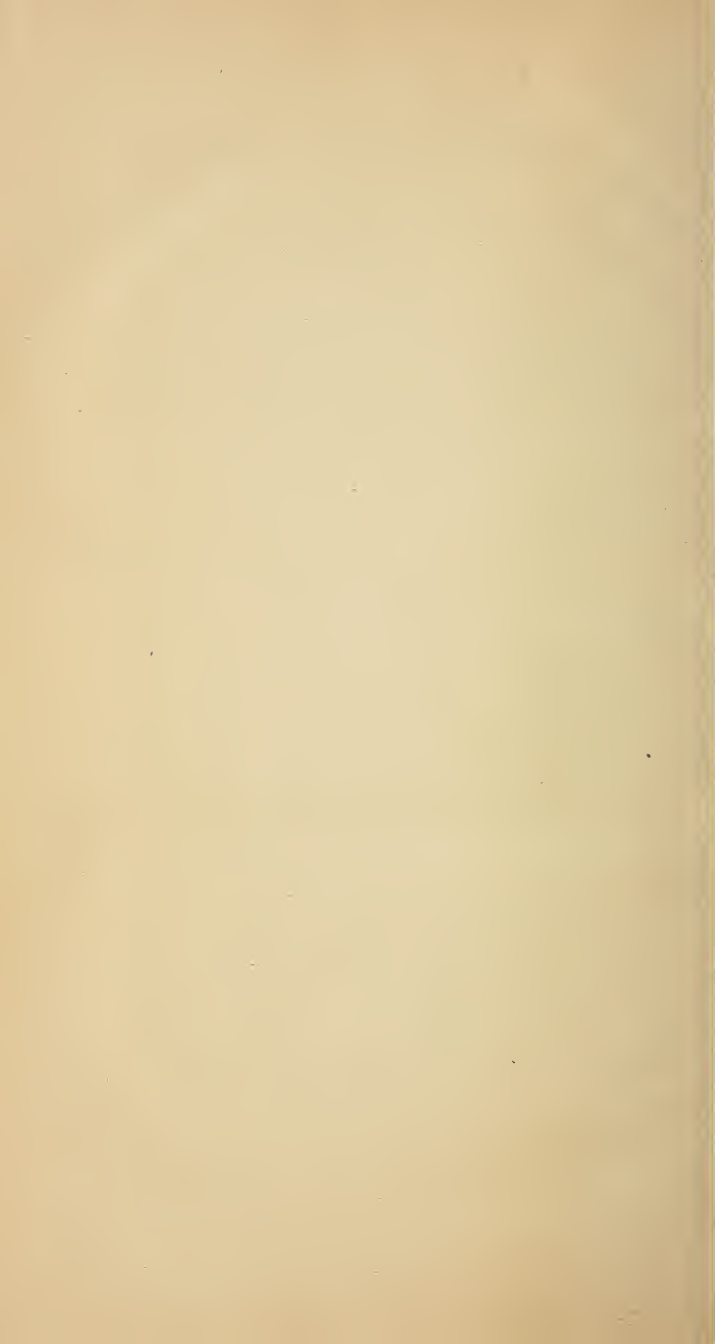
I have thus my dear son, brought the Roman day to a close; and have given, I think, a picture of the domestic life of that interesting people at the different periods of their government, sufficiently enlarged to enable you to form a more correct and accurate conception of their character, than the mere perusal of their general history is calculated to furnish. In relation to the private life, laws, manners, and usages of the Greeks, you will be amply gratified and improved by a careful perusal of the travels of Anacharsis, by Barthelemy, a work to which I have already referred you, and which, though not distinguished for great brilliancy of fancy, evinces uncommon leaning, research, and labour.

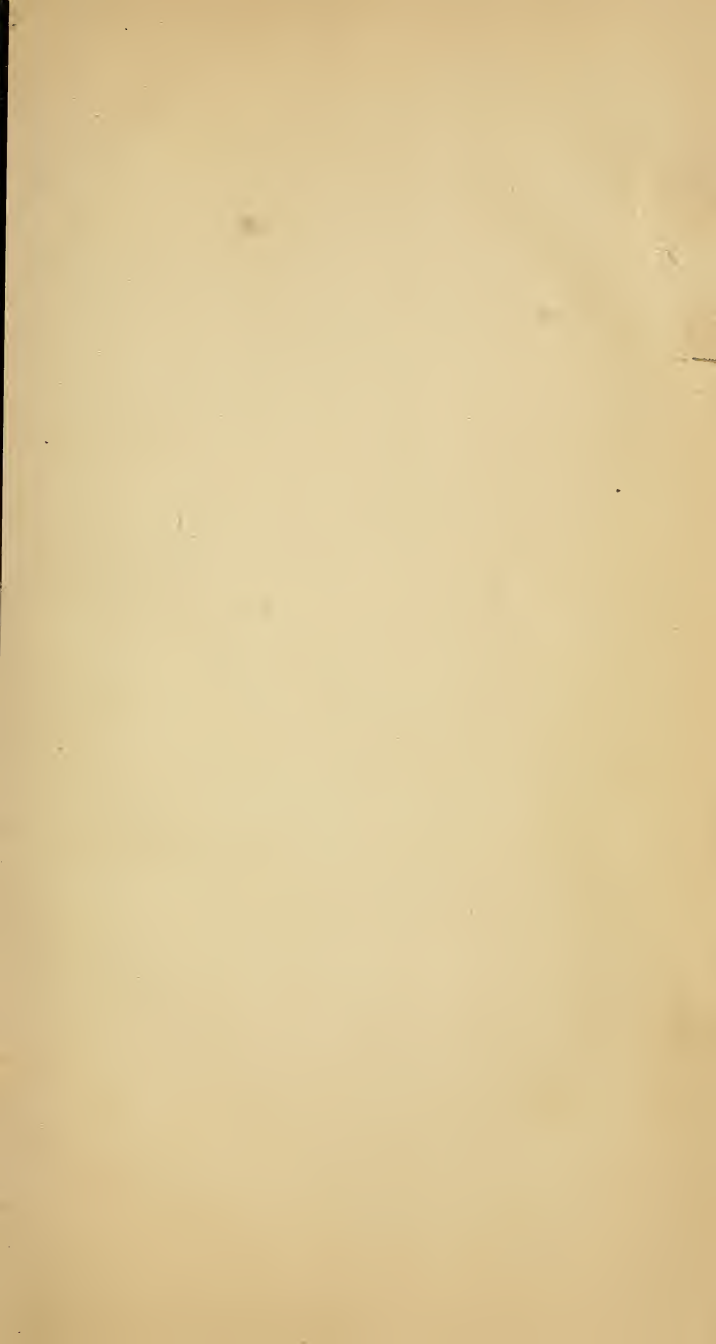
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